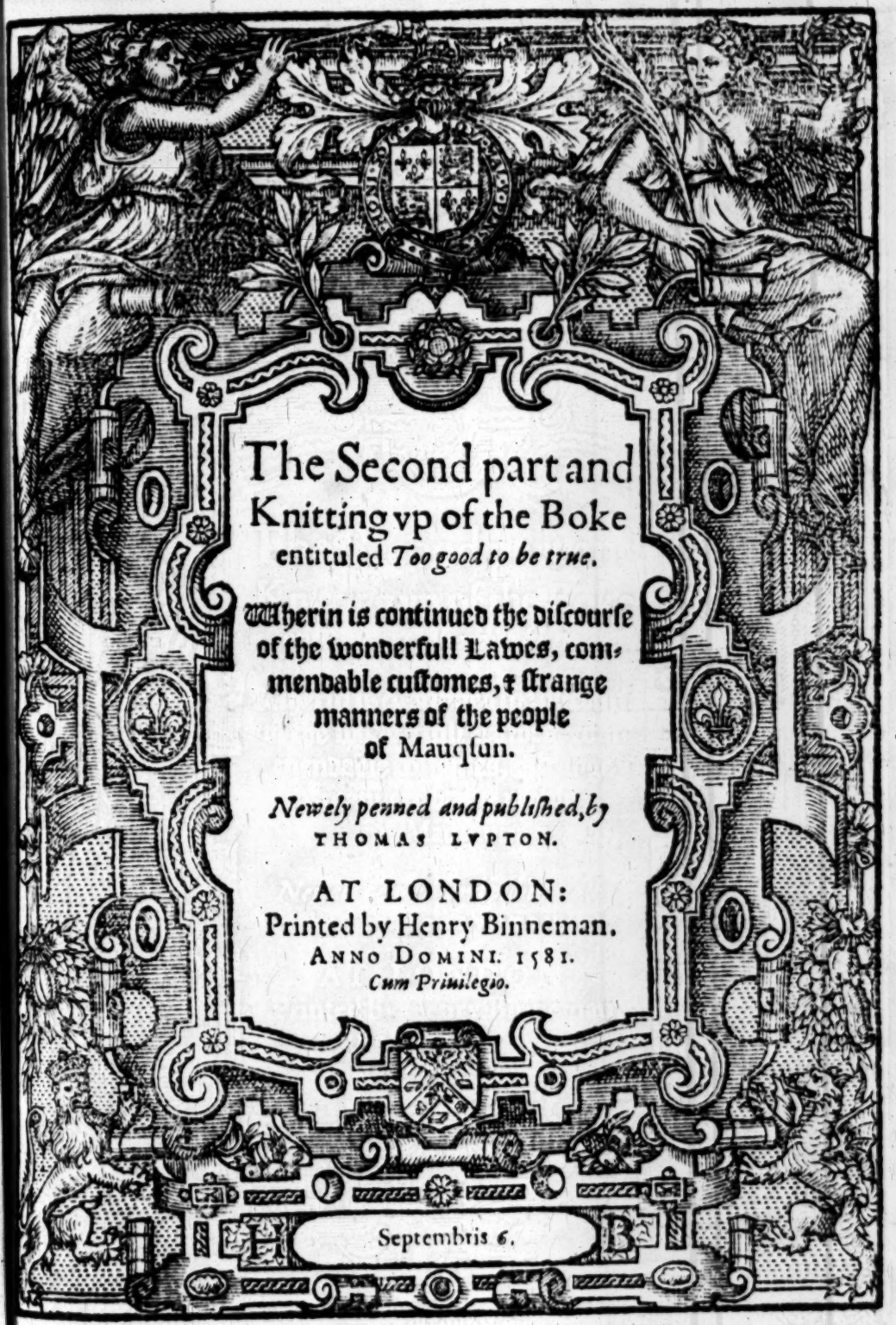

The Second part and Knitting vp of the Boke entituled *Too good to be true.*

Wherin is continued the discourse of the wonderfull Lawes, commendable customes, & strange manners of the people of Mauqlun.

Newely penned and published, by
THOMAS LVPTON.

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Cum Priuilegio.

H Septembris 6. B

HONI SOIT QVI MAL Y PENSE

TO THE RIGHT HONORABLE, SIR VVILLIAM CICILL, OF THE NOBLE ORDER OF THE GARTER KNIGHT, BARON OF *Burghley, Lord high Treasurer of Englande, and one of hir Maiesties most honorable priuie Counsell.*

AS THE first Styrpe whereof we did spring (Right Honorable) was bewitched by that wily & wicked serpent: Euen so the same wicked serpent hath neuer since ceased, to enchaunt and bewitch hir posteritie, knowing them to be hir deare darlings, and sweete mouthed like their mother. For who is it that feedeth not where fancie doth fauour? And what fauoureth fancie, but sweete pleasaunt poyson? That flattering feend, was the first founder of our fond affection, and entised EVE did spinne the threede of our thraldom: but ADAM (alas) did weaue vp this wofull web. And hath not his pieuish posteritie delited euer since to prowle for their pleasure, though it worke their owne woe: yea beside wicked praise and priuate profit to the hurt of other. And to make it more manifest, what thing hath bene done from the beginning, or is now dailie practised (except of a few) but only for selfe pleasure, wicked praise, or priuat profit? Examples hereof are as rare to be founde, as to espie one winke that sleepeth, nothing almost hath else bene esteemed, & what else at this time of vs is embraced? But if we will not wilfullie winke, but willinglie see, the publike paine such pleasures haue preferred, the perilous practises such praise hath permitted, & the pitifull penurie such profit hath procured: that it will make vs loath that so many hath loued, cause vs detest that so many haue desired, & feare vs to fauor that thousands haue followed. LVCIFER the ringleader of this daunce practising for his pleasure to be higher than God did appoint him, brought him selfe and many thousands of Angells to endles sorrowes:

EVES pleasure in the forbodden apple, wrought the greatest displeasure to man that could be: DAVIDS pleasure in the beautie of a woman cost VRIAS his life: the pleasure of HOLOFERNES in IVDITH, was the losse of his head, and the spoile of his armie: many a giltlesse child was murthered for the pleasure of HEROD: the pleasure that ACHAB had in a litle vineyard, caused NABOTH be killed: NEROES vile pleasure, made his mother be murthered, his sister deflowred, and Rome to be burned. Wicked praise likewise hath bin preferred to the great grief of both godly & other: for did not PILATE to be praised of the people, saue a murtherer and condemne innocēt Christ? did not HEROD to be praised for the keeping of his wicked promise, cause IOHN BAPTISTS head to be cut of? Did not CAMBISES to be praised in his drunkennes, shoote his good Counsellors child, through the hart with an arrow? Besides a great number of mischiefs wrought only for wicked praise. And hath not priuat profit also, to the hurt of many bin esteemed, and that of such that ought chiefly to haue abhorred it? Yes I trow: for BAALAM the Prophet of God, through greedy gaine, did curse the people of God: IVDAS one of CHRISTS Apostles, for priuat profit did betray CHRIST his maister: what made ALEXANDER goabout to conquer the whole earth, but a priuat cōmoditie and a regall rule to himself? What cities haue bin betraied? what coūtries cōsumed? what people spoyled and murthered, what pouerty vnhoused, what right peruerted, what townes decaied, how many periured, what widowes wronged, what fatherlesse defrauded, and what poore oppressed? and al for priuat profit? These are the blossoms that such braūches do beare, these are the floods that flowe frō such fountaines, and these are the grapes that grow on such grafts. But if this selfe pleasure (which hurteth many & doth good to none) were chaūged into godly pleasure which helpeth other though it hinder it selfe: and if wicked praise, which maketh truth be oft troubled, and much wrōg to be winked at, were altered into honest and godly report, which iudgeth vprightly, and fauoreth no falshood: and if priuat profit, which vndoeth many to make a few riche, were turned into common commoditie, that enricheth many and impouerisheth none: then many displeasured should liue in quiet, many that want should then haue enough, and thousandes that are wronged should then haue their right. Which godly chaunge (most meete for Christians) is smally preferred, not much procured, and a great deale lesse practised. Yet the *Ethnikes* (not knowing the gaine of godly life as we do) so much did preferre the pleasures of other before their owne, honest praise aboue other riches, and publike welth before their owne profit: that it is wonderfull to heare, straunge to be tolde, and hard to be credited. CVRTIVS to pleasure the Romaines, in ceasing the infectious fume, left all his owne pleasures, lept into a stinking pit, and so died him selfe: MVTIVS SCEVOLA to profit his owne Citie, did burne his arme stoutly with a couragious hart: ZOPIRVS to come in credit with the Babylonians his enemies, did cut off his owne nose, eares, and lippes, whereby being made Captaine of Babylon, did after deliuer the same to DARIVS his Lord & maister: PHILIP

king

king of Macedon, father to ALEXANDER the great, eſteeming equity & honeſt praiſe before his owne priuate profit, gaue to a certaine man, ſo much money out of his coffers, as by wrong vndaduiſed iudgement he gaue from the ſame: AGESILAVS preferring the profit of his ſubiects (the Lacedemonians) before his owne gaine, did giue all king AGIS treaſure among the pooreſt of them.

Now ſeing theſe *Ethnickes* and many mo, with the loſſe of their liues, the diſmembring of themſelues, and with their liberall gifts, haue ſhewed themſelues by their deedes, rather Chriſtians than *Ethnickes*, making pleaſure, praiſe, and profite, three vertues: then theſe Chriſtians, that hurt and diſpleaſe other, to pleaſure and profite themſelues, do ſhewe by their deedes, that they are rather *Ethnickes* than Chriſtians, turning pleaſure, praiſe, and profite, into three vices, whereof there are no ſmall number. But that pleaſure, prayſe, and profite, were vſed as they ought (not as they are) I haue with ſome paines and ſtudie facioned and framed, not onely of late a worke for that purpoſe, called *To good to be true*, but alſo now newly compiled and finiſhed a Seconde parte thereof. Wherby it may appeare if my will were to my wiſhe, the ſame three frequented vices, ſhould be changed into three vnaccuſtomed vertues. But ſeing I can not performe it, I would faine procure it: and therefore for that I can not profite my countrie with my purſe, as I wiſhe: yet I meane to pleaſure the ſame with my penne, as I may. Which Booke, as it is not to be numbred among common giftes, ſo I do not giue it as common giftes are giuen. For common giuers appoint the receyuers of their giftes, before their giftes be bought: but I haue made my gifte before I appointed the receyuer. And whereas they chuſe a meete gifte for their receyuer: I haue choſen a meete receauer for my gifte. And that is your Honour: allured thereto through the common fame of your great wiſedome, affabilitie and clemencie. Proteſting vnto you: that I haue dedicated it to your Honour, not to rewarde me, but to know me: and not to do for me, but to thinke well of me. And though this gifte is to ſimple for you to receyue: yet it is the beſt that I am now able to giue. Truſting you will not reſpect the workeman but the worke, not the pẽning but the meaning, and not the defect but the effect. The Methode and meaning whereof, is plainely deſcribed in the Epiſtle of the firſt parte: whiche if you haue not ſeene already, then I beſeech you at leaſure to peruſe the ſame. And if your Honor ſhall take in good parte this my ſimple gifte I ſhall thinke my ſelfe better recompenſt, than if I had a bountifull rewarde of many other. Thus ceaſing any further to trouble your Honour: I wiſhe you here a proſperous long life, and an endleſſe life in the kingdome of Heauen.

Your Honours moſt faithfull and humble to commaunde

THOMAS LVPTON.

To the gentle Reader.

AS many haue not ſuch recompence for their gifies as they looke for (gentle Reader): euen ſo many haue not ſuch thankes for their gifts as they deſerue: And as a great ſorte are better rewarded for their gifies, than either they hope or deſerue: So, many are neuer a whit rewarded therefore, cleane contrary to their hope and deſert: yet ſome (rather by lucke than learning, and by chaunce than cunning) haue bene rewarded for their gifies farre aboue their expectation, as the poore Cobler was of the Emperour Auguſtus for his Crowe, by an extraordinarie meanes when all hope was paſt. Which pleaſant example is this: A poore Cobler brought vp a Crowe with great trauell and paine to make him ſpeake theſe wordes, All haile woorthy Cæſar and victorious conquerour, (which was immediatlie after he ouercame Anthoninus) whiche birde was ſo dull of learning, that he did beat hir cruellie, and in beating hir he ſaide many times (when ſhe would not talke as he taught hir) All our labour and charges is loſt. At laſt when the Crowe had hir leſſon ſomething perfectlie, the ſaide Cobler vnderſtanding that the Emperour would come through the ſtreetes, wayted purpoſely therefore, and when the Emperour came by him, the Crowe by and by (hauing ſome priuie warning when to tell hir tale) ſuddenly vttered, All haile woorthie Cæſar and victorious conqueror: wherof the Emperour made ſmall accompt, ſaying, I haue ſuch Saluters inough at home (for he had birdes giuen him before that could ſpeake the ſame woordes,) and as ſoone as the Emperour had ſaide ſo, The Crowe anſwered (contrarie to the expectation of the Cobler) All our labour and charges is loſt. Wherat the Emperour ſmiling, he then gaue more to the ſayd Cobler for that Crowe, than he gaue for any other birde before: though by the Emperours firſt woordes he was without hope of any thing. Among which number of giuers I accompt my ſelfe, for as the poore Cobler had brought the Emperour a Crowe not trained vp without trauell, to pleaſure him, without hope of any rewarde therefore: ſo I haue preſented to you a Booke, (not pende without paine) to pleaſure and profite you, being vtterly in diſpaire, to be gratified therefore of euery one with my wiſhed rewarde, (though it be not much that I craue for the ſame) for though the Cobler gaue his gifte for a great rewarde but to one: I haue giuen this my gifte for a ſmall rewarde to many. (which is, good will and thankes). But if this my Booke declare vnto you a profitable extraordinarie talke, as the Crowe vttered to the Emperour a pleaſant extraordinarie tale: I truſt you will as willingly giue me great thankes for my Booke, as the

Emperour

Emperour gaue the Cobler a riche rewarde for his Crowe, which if you should not do, I then should be inforced, to saie with the Crowe, then all my trauell and labour is lost. *But so to say, I hope I shall not be driuen, for I doubt not, but that many will therefore thanke me: though some should vncortuouslie discommende me. Such as rewarde good giftes with deprauinges and detractions, are not of so good nature, as this woorthy Emperour* Augustus *was: who on a time when a certaine Greeke had giuen him a fewe fine verses, (hoping thereby to haue some good rewarde) The Emperour then with his owne hand, wrote very apt verses in Greeke, and sent them to the sayde man (comming towardes him) and so the Emperour gaue him verses for verses. Thus such ought to learne at* Augustus, *to gratifie their giuers of Bookes, with writing againe as good, or aswell as they can, or at least to thanke them and not to detract or deride them. But as the sayde learned man politikely, to allure the Emperour to giue him a rewarde, did take out of his purse a fewe pieces of siluer, and did offer them to the Emperour for his verses that he gaue him, saying: It is no rewarde for your estate (worthie Emperour) but if I had more, more would I giue: wherewith the Emperour called his purse bearer, and commaunded a thousand markes forthwith to be giuen him. Euen so if any should do, (as many haue done) write and set forth Bookes, for my commoditie: if I could not rewarde them with my purse, I would (as I haue done) thanke them with my tonge, whereby I would learne and allure them to gratifie me and such other with the like. And now for that many did well accept and thankefully take, my Booke called* Too good to be true, *I haue the rather, newly framed & published the Second part therof, called* The knitting vp of Too good to be true: *which I haue onely done, to please, pleasure, and profite many, and not to displease, displeasure, or disprofite any. Crauing (most gentle Reader) nothing of you therefore, but good will for my gift, loue for my labour, and thankes for my trauell: which is more easie for you to giue vnto me, than for me to make this that I haue giuen vnto you. And thus I wishe you as well as my selfe.*

THOMAS LVPTON.

THE SECOND PART OF *Too good to be true.*

I MVSE who this is that commeth thus ſpædily, if he knew how vaine his comming hither were, he woulde not make ſuch ſpæde in a ſpædleſſe errande. But let me aduiſe my ſelfe, vnleſſe my ſenſes deceiue me: my ſight doth faile me, it is Siuqila that dwels in that famous Iland Ailgna, to whom I reuealed of late the meruailous maners, cuſtomes, and o2ders of this our countrey of Mauqſun. Truely, the mo2e nearer he app2oacheth, the mo2e like him he is: ſurely, I am out of all doubt that it is he, whom, fo2 his p2ompt wit, fo2 his learned talke, and fo2 his godly zeale, I ſo fauour and eſtéeme, that I will not onely tary fo2 his comming, but alſo will ſatiſfie his deſire in what I am able, whereas if it were not he, I would flie from him as ſpédilie, as he commeth hither haſtilie. My friend Siuqila of all other moſt welcome, what wynde hath thus ſodainely blowne you hither agayne?

Siuqila. Fo2ſooth, as the wynde of naturall neceſſitie (which is hunger and ſléepe) of fo2ce d2oue me from you ſoner then I wiſhed, ſo the wynde of affection to heare mo2e of your commẽdable cuſtomes, hath blown me hither not ſo ſone as I would.

Omen. Well Siuqila, though you could not come hither ſo ſone as you would, yet you are moſt hartily welcome as ſone as you come. But I p2ay you how did you fo2 vitailes whẽ you went from me in the deſertes? thinking that hunger made you mo2e deſirous of meate, then ſléepe of a fetherbed.

Siuqila. You may be right ſure of that, fo2 if hunger could

finde out fode ſo ſone, as ſléepe can prepare a bed, poore wanderers and trauellers ſhould not ſléepe ſo ofte ſupperleſſe. But I may ſay (through the great goodnes of God) that I had my ſupper as well without cark, as I had my bed to ſléepe on without care.

Omen. The faithful man can neuer want fode, nor the godlie trauellor can neuer lacke lodging, if God be as ſtrong as euer he was, as rich as euer he was, and as fauourable to the faithfull as euer he was (as he is in déede): then who will not firmly beléeue, but that he wil prouide you your ſupper, as wel as he prepared for Daniel his dinner? But I beſéeche you tell me (for it was very late when you departed from me) by what good fortune gotte you your ſupper ſo ſpédily? for in that Wildernelle where you went, there dwels none but wylde Beaſts, at whoſe hands you had but ſmall entertainement, (I thinke) who would rather deuoure you than féede you.

Siuqila. That is very like, but my fayth is ſo firme, that God my heauenlie father doeth loue mée, and all other his obedient children ſo dearely, that rather than we ſhould periſh for want of fode, he wil make theſe wylde and cruel Beaſts, to bring vs our ſuppers, that vſe to deuoure and eate the wycked for their ſuppers. For as the Beares did deuoure the wicked children that mocked the godlie Eliſeus: euē ſo the Rauens did féede the godlie Elias.

Omen. Surely Siuqila, I muſt néedes affirme this, that rather than you and the godly ſhoulde lacke fode, GOD would ſende you meate from heauen, and drinke out of the harde rockes or ſtones. For if he did ſo to the wicked Iews, that didde murmure and diſobey him: howe much more will he doe ſo to you, that are paciente, godlie, and doe obey him? But nowe forgette not to tel me, of your good lucke in getting your ſupper in the Wildernelle ſo happilie.

An vnmeete thing for Chriſtians.

Siuqila. May rather by Gods good prouidence ſo mercifulkie: truely it is a very vaine thing, and farre vnméete to be vſed among Chriſtians, to applie that to Fortune which the Heathen tooke for a blinde God, which onely is to bée attributed to the liuing

liuing and eternall GOD, the maker of Heauen and Earth. Theramines did attribute his wonderful escaping from death, when all his couiuants were killed with the fal of the house, where they were with him, but onely himselfe, who though he shoulde haue thanked God for miraculously sauing of his lyfe, he applied it to blinde Fortune, which neither didde nor coulde saue his lyfe, crying out aloude on this manner: *O Fortuna cui occasioni me seruas?* O Fortune for what purpose doest thou keepe mee alyue? Such was his blindenesse that serued such a blinde God: for though his wonderful and miraculous escaping from death, contrarie to all hope and expectation, shoulde haue driuen him to the knowledge of God, and to the amendmente of his wicked and tyrannicall lyfe: he like a brute beast had no suche consideration, but therevpon toke an occasion to thinke that his blynd God Fortune had preserued him to worke some greater wickednesse, crueltie and tyrannie than he hadde done before. These are the Berries that such Brambles doe beare, and this is the goodnesse that cõmes from such Goddes. But seeing you are desirous to knowe howe I did for meate in the wilde Wildernesse, I will shewe you. You knowe that when I went from you it was almosse supper time, especially for him that had not then dyned: but as soone as I was departed from you, I was so troubled with two sodaine suters, that their balling and calling on me didde no lesse wearie mée, than my painefull and fast trauelling in the Wildernesse didde tyre mée. The foolishe saying of *Theramines.*

Omen. I maruell that you shoulde be troubled with suters in the Wildernesse, for you may goe twentie dayes there still forwarde, before you shall see eyther man, woman, or chylde. But if you had anye such suters, rather than they should haue troubled mée, I woulde haue dyspatched them and sente them packing.

Snuqila. Yea, but what if you could not graunt them their requests?

Omen. Then I wold haue sent them away without, euen as they came. Me thinks they were vnhamefast suters that wold

not be answered with reason.

Siuqila. Truly, they were so importunate, that they would haue no nay.

Omen. But tell me one thing: Were their requestes such, that you were able to graunt?

Siuqila. The one of them I could haue graunted very easilie, but the other very hardly.

Omen. Then would I haue satisfied him with the easier suite presently, and the other when I might at laisure and at tyme conuenient.

Siuqila. I but the graunting of the one would haue bene a hinderance to the other.

Omen. Would it so? then I would haue desired them to depart gently, if not, I would haue made them go away by extremitie.

Siuqila. Truly, they were such strong and importunate suters, that neither gentlenesse could entreate them, reason perswade them, nor force could feare them: and to say truth, they did so hold me and gripe me, that with all the strength I had, I was not able to fling them from me.

Omen. They were very strange suters, I thinke very long vntill I heare who they were.

Siuqila. Seyng you are so desirous, you shall knowe. Forsoth, the one of these suters was myne Eyes, the other was my Stomacke.

Omen. Are these the Suters you ment off? you are a pleasaunt man, They are such Suters in deede that must not be denied, and to say truth, whom you are loth to deny.

Siuqila. If I deny thē, it is bicause I am not able to graunt them, they cannot so sone demaund, but I am as willing to performe, especially if it lie in my power.

Omen. I beleeue you right well. If Princes, Rulers, Iudges and other (that are able) were as desirous to graunt poore Suters their needfull and reasonable requests, as you are willing (yea when you are scant able) to performe these your Suters demaunds, then many poore Suters should not sue so long

in

in vaine as they do, nor yet go home without peny or purpose. But I pray you what did these your importunate Suters desire of you?

Siuqila. Forsoth mine eyes desired me to go to bed, and my stomacke earnestly required me to go to supper.

Omen. The tyme and place considered, I thinke you were more able to performe the request of your Eyes, then to graunt the request of your Stomacke.

Siuqila. Be bold of that, yet eche of them did plead their case so reasonably, and defended the cause so cunningly, that I could not well tell to whome I might encline. Mine Eyes requested me moste earnestly to laye me downe to sleepe, saying, t. ough you haue no trim chamber to lye in, be content with the ground which your first father Adam was contēt to take for his couch: And though here be no house nor rofe to defend you from cold, yet the Aire is here so temperate, that you can feele no cold: and yet your lodging is not without a trimme & godly rofe, which is the heauens of Gods owne making, which you are sure will not fall downe and hurt you, though the rofes made by men might fall downe and kill you. And as for a fether bed care not, for here is grasse and mosse wheron in this your necessitie, you wil sleepe as soundly, as though you had the best bed in ỹ world. And then my Stomacke said: Sir, I beseech you consider, as it is mete to graunt sleepe to your Eyes, so it is more mete to allow meate for your Stomacke, which of vs two you may best spare, let him be last serued. You may liue if you had no Eyes, but you must needes perish if you had no Stomacke: & you may well liue though you haue Eyes and see not, but you must neds die though you haue a Stomacke and fede not. And as your Eyes perswadeth you to be content with the grasse and mosse for your bedde, so in this great necessitie it is very simple fode that will not satisfie me, and be pleasaunt vnto you. Then the Eyes replied agayn: My liddes are so heauy that I cannot keep them open, and you see it beginneth to be darke, whereby I can stand you in small steade, for if I were as willing to wake, as I am desirous to winke, you should be sure to wander wrong:

A sure roofe.

A preaty pleading.

therfore you were better here to ſléepe quietly, then to wander you wot not whether daungerouſly, marry if you were as ſure to gette ſome foode for your Stomacke, by trauelling in the dark, as you are ſure to gette a ſweete nap, by lying here in the darke, I woulde not ſo earneſtly perſwade you. Then my ſtomacke aunſwered: Sir, wey not theſe wordes, if you graunte them ſléepe, then I ſhal lacke my Supper, and be a great while without meate: but if I haue my ſupper, your eyes ſhal not be long without ſléepe, naye thereby they ſhall be ſure to haue the more ſléepe. Then ſayde the Eyes verye vehemently, the humyditie of your braine is ſo muche, that vnleſſe it be exhauſted by ſléepe, I ſhal neuer be able to holde them open to directe you in your way. Then ſayde the Stomacke, credite not your eyes herein, for I haue ben ſo long empty, that the brayne can haue no ſuche humiditie, for the fume that aſcendes from the Stomacke, doeth make the braine moyſte, now if the Stomacke want foode, wherof the fume doth growe, then how can there be anye ſuche fume, to breede ſuche moyſture of the brayne, and ſo your braine hath no ſuch aboundance of moyſture, as your Eyes do allege, therfore I youre Stomacke haue muche more néede of meate, than your eyes of ſléepe, naye rather take héede of to much ſléepe, for by ſléeping the heate is thereby brought from all the erternall partes, to the internal parts, whereby the heate being maruellouſly encreaſed, wil quicklye conſume the little moyſture within you, and ſo the radical moyſture will be in daunger to be extinct, and then farewel life: and thus if you graunte ſléepe to your Eyes, you maye happe to bring deathe to your ſelf. Then the Eyes ſayd, I praye you regarde not hys wordes, they are but fables, manye woulde faine ſléepe if they might, but you will not ſléepe when you maye, remember I beſeéche you, that many haue runne madde for wante of ſléepe: then my Stomacke aunſwered again quickly, but a great ſort mo haue dyed for want of foode. Then my Eyes ſaid to me verie mourninglye, if euer you will haue me to guide you, then graunte me ſome ſléepe: and then the Stomacke moſt doleful-ly ſayde, if euer you will haue me to féede and nouriſh your bo-

die,

die, get me some meate. Then my Eyes said, of conscience it is nowe time to slæpe, for it is almoste midnighte: then my Stomacke answered, midnighte is not to late for him to Duppe, that hath neither eate nor drunke of three or foure dayes. And thus I was so troubled with these two earnest suters, that I coulde not well tell to whom it was beste to yælde, but weying with my selfe the greate daunger I was in, for want of fode, I fully consented to my Stomacke: and thoughe it was verye darke, whereby my eyes coulde doe me no greate pleasure, yet God did presentlie helpe me, to whom I praied to succour me, for immediatelie my foote did happen into a hoale, wherein I founde yong Rabbets, whiche I prepared as wel as I could, and so I played the Cooke, and roasted them for my Supper.

Omen. But I pray you, how did you for fire to rost thē withall?

Siuqila. Truely fire was more easie to get than meate, and drinke was more easie to gette than fire: but breade to eate my Supper withal, was the hardest to come by of all: for it was impossible to haue anye in the Wilderneste, vnlesse G O D hadde sente it from heauen, as he rayned Manna for the children of Israel. So that I was faine to eate my Supper without breade, and yet I thought, I neuer fared better in all my life.

Omen. Yea but if you had had breade, you woulde not haue liked your chēre the worse.

Siuqila. No that is true, but I had suche a pleasaunt sauce to my Supper, that I neuer tarryed for breade, nor yet scantlie remembred it.

Omen. Was your sauce so dainetie and pleasaunt?

Siuqila. Nay it was more pleasant than daintie, for I seldom eate any meate without that sauce, especially since I came out of my owne Countrey.

Omen. Maye I bee so bolde to learne of you what sauce it was?

Siuqila.

Siuqila. Forsothe the name of the sauce, is called hunger, a great deale better than Winegar, whiche made euery byt of my breadlesse supper more pleasant vnto me, then the most costlye and delicate bankets, with all their sumptuous sauces, are to any Prince on the earth.

Hunger is the best sauce of all other.

Omen. Marrie sir, that is the most pleasaunte sauce of all other, it is the most delicate sauce for meate, and easyest to gette, and of most vertue, and of least cost, none in our Countrey of Mauqsun on paine of death may vse anye other kinde of sauce but that: if they in your Countrey woulde giue ouer all sauces, and vse that sauce onely, their bodyes woulde not be so ful of

Marke this.

deseases, nor their purses so empty of mony, but how dyd you for drinke to your meate?

Siuqila. For wante of wine I was gladde to drinke water, wherof I had plentie, for there was a godlye riuer did runne, not far from the place where I supt. Truly sir since my departing from you, God so wonderfully and sodainely ayded me in my necessitie by his creatures, that therby I was not only enforst to prayse God therefore, but also to muse and studie of his miraculous workes: wherby in few words I haue couertly couched three maruellous misteries, that few I think is able to resolue, yet so true and so playne, that if I shoulde reueale the meaning thereof, that none but woulde affyrme the same.

Omen. Then you nede not feare to vtter the words wherin is hyd your mystical meaning, yet thogh they be neuer so dark, I beleeue I shal gesse shrewdely at them.

Siuqila. Nay I am sure you wil quickly fynd out there meaning, which if you coulde not, I would reueale them vnto you.

Omen. Declare them I praye you, for I am desirous to heare them.

Siuqila. I wyll vtter them in course as I hadde occasion to frame them, therefore the first of them is this.

A strange Probleme.

The foe doth ayde and helpe his extreame foe,
Else foe at al no power or strength could show:
Which foe so helpt yet none can feele or spye,
That he hath shape, but only qualitie.

Omen

Omen. Surely, this is both couertly hid, wisely inuented, & wittily framed, if euery one that haue an ouerweening in their owne wittes, and discommendeth other that are wiser than themselues, that cannot resolue this, or that cannot inuent the like, shoulde giue but the halfe of that they spende in waste, to the releeuing or succoring of their poore neighbors, many wold not be so hungry nor so needie as they are. I vnderstand youre meaning therein very well, it is maruellous, and I may saye myraculous, though dayly sight and common practise taketh away the admiration thereof. But what droue you to deuise it?

Siuqila. Forsoth I wil tel you, as I trauelled in the wilde wildernesse, being very hungry, through the goodnesse of God, I founde a fewe egges, but what egges they were, I knowe not (yet they were very like the egs of a Turkey Hen) which, when I had founde, I was very desirous to rosse, or to seethe for my dinner, whych there by no meanes I coulde do, for there was neither wood, nor any other thing wheron to make a fire. And thoughe I was extreame hungry, yet I was very loth to eate them rawe: but as I walked forwarde, thorough Gods prouidence, I spyed a little shedde, wherein I founde quicke lime vnquenched, whereof I was not a little glad, for therein I knewe that I might rosse my egges (hauing water) of which lime stones I toke a good quantitie, and caryed them to a waters side that was not far from thence, which stones I sprinckled with water, and then they wared very hot, as daily practise doth proue: amongst whych lime stones I laid my egges, whiche were well rosted, and that very quickly, throughe the great heate of the saide limestones, whych the water that I sprinckled on them caused them to haue: and thus by this maruellous means, I rosted ỳ egs, wherwith I dined very wel. Thus you may plainely perceiue, ỳ the foe did aide and helpe hys extreme foe, for Water is an vtter enimie to Fire, for they are of clean contrarie qualities: for Fyre is hote and drie, and Water is colde and moiste, yet Fire could not shew his force or strength whyche lay hid in the saide lime stones, vntill Water, whiche was his enemie, was cast vpõ him, yet thogh therby he shewed

forth his heat, which is the qualitie of fire: yet the brightneſſe, ſhape, or forme of fire, by no meanes therby could be ſeen.

Omen. It is moſt true, which is the wonderfull worke of God, yet many thouſands are ſo brutiſh, ſo ſenſleſſe, ſo doltiſhe, and ſo thankles for theſe Gods miraculous benefits, cuẽ made for their daylie vſe and commoditie, that they neyther conſider the great power of God that didde make them, the maruellous myſteries hyd in them, nor the great cõmoditie they haue daily by them. You that haue this cõſideration in the workes of God, it is a token you haue a great conſolation in God himſelfe that made the workes. Your firſt Probleme is ſo prettie and pithie, that I deſire to heare the ſecond.

Siuqila. You ſhall, and that with ſpẽde, this it is, whiche is more true than reaſonable.

Another Probleme.

The ſtronger is led by force of the weaker:
Although of his bones he hath bene a breaker.

Omen. Truly this is very ſtrange, and ſeemes ſo repugnant to reaſon, that many that are both wiſe and learned, will iudge at the firſt hearing of the words, that it cannot be truly applied to any thing. But by what occaſion did you frame it?

Siuqila. As I trauelled in the deſarts, I could find no perfect way, where the thornes & brambles were ſo thicke, that I was enforced very painfully to go through them, which did ſo rent & teare my clothes, that I was conſtrained to ſowe them as wel as I could (for I ſeldom go without needle & threed) and whyles I was buſie in ſowing the ſame, I ſodenly loſte my needle, for which I was very ſory (for I had no mo, but only a broken needle that lacked a point, wherwith I could not ſowe at al) ſo that I left my threed in the ſame plate, & went to ſeek a ſtone wheron to sharp my blunt needle: and as I was very diligent in ſeeking a ſtone for my purpoſe, I found a very hard & heauy ſtone, not of the colour of other cõmon ſtones, which I toke, and then went and ſat in the ſame place where I loſte my needle: then I began to rub and whet my broken needle vpon it, but for all my labor I could not therwith ſo sharpen it, that it would do me any good. So that I layde the ſayd needle and ſtone by me on the ground,

grounde, being wéerie with rubbing the sayde blunt or broken nœdle on the same. Yet being driuen to a great necessitie, and thinking at length with labour so to sharpen the sayde broken nœdle on the stone that I found, that it might serue my turne: I toke vp the sayde stone, wherein (to my great maruel) not only the broken nœdle, but also the nœdle which before I had lost, did hang, cleaue, or stick, which whē I saw, I knew that stone was an Adamant stone, wherby I did as well giue God thankes for his great goodnesse in sending me such a meane to finde my nœdful nœdle: as also did find out and inuent the sayd darke and true Probleme thereof.

Omen. As before you reueled your practise & euent, it séemed very darke and false, so nowe since it is very plaine and true. For though by the strength of yron the Adamant stone may be broken, wherby he iustly may be called the stronger, and the Adamant the weaker: yet the Adamant stone (being the weaker) by his nature draweth yron the stronger vnto him, as daily experience doth teach. Now I pray you let me heare the thirde.

Siuqila. You shall, which if you marke well, is as straunge, and true as the rest.

A thing there is that hunger can not kill,
Although a thousand yeares it sleepeth still:
But once awakte it must feed by and by,
And still must eate, it dyeth else presently.

Another fine Probleme.

Omen. If it be as true as it is strange, then is it well worthie to be noted. If euery one of your countrey that of them selues can not find out the true meaning of it in a moneth, should faste but a weeke, or else bestowe their one yeares vaine and prodigal expences, on suche godly purposes as you could deuise and appoint: then many shoulde haue their right, that nowe are much wrōged, many that want should then haue ynough, many that goe peeuishly, shoulde then goe decently, many that liue riotously, shoulde then liue moderately, and many that die shortly by surfeting, should liue long with temperate feeding. Surely it is a very strange thing that can slēpe so long and neuer eate, and when he is once awaked must eate continually, or else die. If it be not very needefull, and also such a thing as

can be spared, it were a greate deale better, and more profite to let hym sleepe stil, than to awake him out of his sleepe: For he muste needes be a very costly fellowe to keepe, that must be alwayes a feeding. If he neuer stinte eating, I thinke then hee will out eate his gaines, as many loytring lubbers that spend more with their mouthes, than they gette wyth their handes. But nowe shewe the occasion that caused you to deuise it.

Siuqila. I wil not lette to doe that. As I was trauelling in the wilde wildernesse (being very hungry) I sodainely espyed a neste of yong Byrdes whyche were almoste ready to flie.

Omen. But howe did you for fire to roste them, for fire is there harde to get?

Siuqila. Nay, as I vsed the matter, it was harder to find fode than to get fire. I neuer goe without a tinder bore, (especially when I trauel farre,) wherein I haue a flinte stone, a stéele, & burned linte with matches: so that when I hadde dressed my Byrdes, I stroke fire out of the flint stone with my Stéele, the sparkes whereof falling into the burned linte, did take holde of the same, and then I did therein light a matche, dipped in brimstone, whereby hauing wood there ynoughe at hande, I made a fire, and so I rosted the Byrdes, and fed my hungrye maive therewith: and after I had giuen God thankes for thus feeding me, I fel into a greate admiration of thys maruelous worke of God, and considered how strange a thing it was, that Fyre the most hottest Element of al other, should be included in erth being a colde Element. And further, in this deepe cogitation I considered, that God had as greate a respect to the poore as to the rich, for Fire is such a thing, that no man aliue may want: and God of his infinite goodnesse hathe so ordered the matter, that the riche can not defraude the poore of fyre (that are at libertie) for in euery little flinte stone, it is to be founde, yea and there is ynough in one little stone, for a whole Realm, which is a wonderful simile in the deepest Philosophie that is.

A thing to bee considered.

Omen. This is such a wonderful worke of God, and so necessarie for all men, that thousands, that dayly see the same, and haue dayly a maruellous commoditie thereby, do neyther thā k

God

God therfore, nor once consider gods miraculous worke therein. And as God hath delt with the poore for fire, so he hath done with all the other three Elements, for the rich cannot defraude the poore of them, nor the enuious person cannot take them frō his foe, as long as they be at libertie, for they are euery where to be had: well may the riche locke the poore from them, but they cannot locke them from the poore: for as fire is common euery where, and is to be founde in euery flinte stone: so the aire which is the nert Element to fire, is in euery place, and is cōmon both to man and beast. And the water is so aboūdant both in Riuers and Springs euery where, that ẏ rich cannot waste it, the poore cannot consume it, nor all the beastes on the earth can deuour it. And as for the earth it is the onely floure for all men and beastes to treade on, so that in this pointe (thoughe it be little regarded) God is not only highly to be thanked, but also to be maruellously magnified, that he hath so louinglye and mercifully placed and distributed these his Elements, whiche is, fire, ayre, water, and earth, (without which we cannot liue) that the mightiest Emperour on the Earth, nor the cruelst tyrant vnder the sun, cannot keepe, nor locke any one of thē from the poorest wretch in the world, wel they may locke him from them as is saide, but they cannot lock them from him. Marke wel.

Simplic. Oh if we would consider these gods great giftes that he most liberally hath bestowed on ẏ poore, aswel as on ẏ rich, we shold loue him better thā we do: but marke what a maruellous knitting or cōbynatiō, yea & immediating alliāce, one element hath with another in qualitie: fire is hotte and dry: he is hot of the nature of the ayre which is vnder him, and dry, of the nature of the earth, which is the extreamest from him: Ayre is hot and moyst, hote of the qualitie of fire nerte aboue him, and moyste of the qualitie of water nert vnder him: water is cold & moyst, moyst of ẏ nature of aire nert aboue him, & colde of ẏ nature of erth, which is nert vnder him: & erth is colde & dry, cold of ẏ nature of water ẏ is nert aboue him, & dry of the nature of fire, which is nert in order to him: And herein is gret misteries to be considered according to philosophy. A maruellous immediating alliance.

Omen. God is maruellous, as well in these as in al other his wo2kes, *in numero, pondere, & mensura omnia fecit deus*: nowe I se by the stricking of the fire out of the flinte stone, you framed finelie this pithie p2obleme.

A thing there is that hunger cannot kill,
Although a thousand yeres it sleepeth still:
But once awakte it must feede by and by,
And stil must eate, it dyeth else presently.

In de2de it is manifest that there is fire, and that great sto2e, in euery flint stone, which wil lye lurking ther, longer thã you speake of, and neuer die fo2 want of fode: but if you once awake him out of his slæpe, & fetch him out of his bedde, you must giue him meate immediately, & so you must fede him continually night & day, either with tallow, ware, woodde, coles, strawe, o2 some other thing ẏ he cã eate, o2 else he wil die by & by, fo2 farewel fire when his fode doth faile. This is so plain and so true, ẏ none ẏ liues on the erth, ẏ haue any discreation, but knowes it. Befo2e you reuealed the cause wherupõ you deuised it, it seemed very dark & a thing impossible, but nowe it is very plain, & as a thing most palpable: if euery one in their io2neis at they2 meate & beds, hadde such cogitations & considerations of Gods godnes, & benefits offred befo2e their eyes, as you haue in your iourneis, at your meate o2 your bed: so many d2iftes wold not be deuised, to defraud ẏ widow & fatherles, no2 such shifts wold not be inuented, to shoue the po2e from their righte. Truely I am of this iudgement, ẏ you cã se nothing on the erth, but ẏ you may gather therby, to p2aise god, to magnify god, & to loue god. But nowe Stuqila me thoght you said, euẽ nowe since you came, that the cause of this your nowe comming hither, was to heare mo2e of the customes of this our Countrey of Mauqsun.

S. I said so indeed, & ẏ is only ẏ cause of my returning so sone.

O. Yea but did you not say to me, whẽ you departed hence, ẏ you were fully satisfied, & that you had no mo2e to aske me.

Stuqila. I remẽber I said so, & to saye trueth, long talk did so tyer me, hunger did so assaile me, slæpe did so oppresse me, & my memo2ie did so faile me, ẏ I could tarrie no longer, and if I had tarried, I could not deuise what mo2e to say to you: but since I filled my stomack with meate, & my eyes with slæpe, me thinks

I am as redie to enquire of the manners of your people, & the orders of your country, as euer I was, my hed is fraught so ful of new questiõs, ỳ I fear I shal wearie you before I haue half done, beseeching you this once to satisfie me, for I will neuer trouble you hereafter, which I could not wel do if I wold, for if I were now at home, I shold neuer be able to go so far againe.

Omen. Wel Siuqila for the good wil I bear you, I wil satisfie your mind in any thing you demand of me, therfore be bold to aske what you wil, for I wil resolue you in all that I maye.

Siuqila. Then if I may be so bold to aske you, haue your tẽporal Gentlemen any spiritual liuings?

Omen. No truly, neither our spiritual men haue any tẽporal liuings: our gentlemen & al other of ỳ temporaltie are so godly minded, ỳ they would not if they might, haue any spiritual liuing in their hands: nay they had rather increase ỳ Prechers or Parsons liuing, if ỳ Prechers or Parsõs haue to litle for their godly & necessarie maintenãce (as wherof vs daily practise proueth) for in litle & smal parishes, where ỳ incũbents liuing is so smal ỳ he is not able to relieue his poore neighbors: ỳ gẽtlemẽ, or the richest of ỳ parish, wil giue for euer to remaine to ỳ said liuing .vj. or .x. acres of groũd, & some wil giue a litle close or a pasture, some an acre or two of meadow to ỳ enlarging of their saide liuing, other wil giue yerely some corne, others a loade or two of wood, & so some wil giue one thing some another, according to their abilitie: for they thinke it is a smal matter to giue tẽporal things to thẽ, ỳ bestowes spiritual gifts on thẽ, according to ỳ meaning of S. Paul. So ỳ the least spiritual liuing wherof vs, is both sufficient to maintaine the Parson, and to relieue the poore.

The gentlemen in *Mancion* haue no spiritual liuings.

Siuqila. They did so with vs in ỳ time of blindnes, but they rather pluck from thẽ, now in ỳ time of light & knowlege. I see wel there is a great difference, betwen ỳ vse of our countrey & yours, for many gentlemẽ & other wherof vs, haue such broade consciẽces, ỳ they wold if they might, haue ỳ whole or principal cõmodity of .xx. benefices, not caring (but for shame of the world) whether there wer any pastor or curat to teach ỳ people or not.

Omen. We think s there should be none such with you.

Siuqila.

Siuqila. Nay you may say there ought to bee none such with vs, but I am most sure ỹ there are many gentlemen and other with vs, ỹ the chiefe liuing they haue is by tythes & other spiritual cõmodities.

Omen. Why are they suffred so to do?

Siuqila. Our lawes do permit now many of thẽ therin: for it is most cõmonly now of such spiritual liuings & parsonages as were belonging to Abbeys before they were suppressed, whereof the Abbots or Priours had before (not of a godly consideration but of a couetous & greedy desire) pluckt away by force from the said spiritual liuings.

Omen. The pretious Prelates gaue a good presidente to Princes, who mighte wel thinke, that it was as lawfull for them to kepe these personages still in their handes, as these holye fathers to take them out of the parsons handes. But I pray you sir, when they had spoyled the Church of the fattest of their liuing, whom did they then leaue ther to instruct ỹ people?

Siuqila. Forsoth some sir Lawrence Lattynles sir Cutbert Careles, or sir Simon Shameles, ỹ cared more for pãpring their paunch, thẽ for feeding the flock, ỹ had rather be typpling at the alehouse, than to sit at his booke, & that had greater skil in playing at Tables, than in preaching gods worde. And these chosen Chaplẽs were called Vicars, and the Abbots or Priours were called the Parsons.

Omen. It seemeth by this your talke, that the Parsons with you haue best part of the benefice, & take the least paine: & the Vicar hath the least profit, and the most trouble: wherby it appeareth that your parsons are aboue the vicars & haue the greater liuings.

Siuqila. It is so in deede.

Omen. If this be true, it will not fal very well out, for there seemeth a great repugnãcie herein.

Siuqila. Why so I pray you?

Omen. Because the Pope, as I doe vnderstande (who hathe bin esteemed as a Lorde on the earthe) is (as he saieth) Christes vicar, whiche being so, then Christ muste nedes be

his

be his Parson, and therfore in the Popes Vicarage Christ ought to have a Personage: And so, if the Popes Vicarage be greate, large, and riche, then I doubte not but that Christes Parsonage is as great and large, and also by reason ought to be as riche or rather richer. Wel, what yearly gaine, profite, and commoditie Christe hath hadde out of this his greate Personage I knowe not, but the wonderfull profites, commodities, and the yearely treasures, that the Pope hathe hadde by this Vicarage I knowe. For the greate yearely rentes for his possessions belonging to the same (though he came falsely and deceitfully by them) the maruellous Masses of money for Pardons, bothe for murthers, fornications, and all other offences, the great coffers of coine for helping riche mens soules out of Purgatorie, (for the pore muste lye there stil for want of money, which sheweth he is a charitable Vicar) such heapes of treasure for licencing Priestes to kepe Concubines and Harlots, (but in no wise to marry) suche yearely reuenues called Peter-pence (thoughe Peter neuer had any such) the innumerable summes of siluer and golde for allowing and admitting of Bishops, Abbots and Priors, with many other, into spirituall liuings, whereof many were more mete to be Butchers than Byshoppes, Alecunners than Abbots, & Pedlers than Priors: And also the greate heapes of golde he hath got for restoring Emperours and Kings into their dignities againe, that he deposed for his pleasure, haue bin suche, that I am sure Christe had neuer the tenth parte so muche out of his personage. And therefore it doth plainly appeare by this (whatsoeuer the Parsonages are wyth you) that the Popes vicarage far passeth, for dignity, welth and riches, Christes Parsonage.

The Popes Vicarage passeth Christes Parsonage.

Siuqila. Belike the Pope hathe taken the Parsonage of Christe in farme.

Omen. If he haue, yet he muste be Christes tenant, and so of force, Christe muste be his Landlorde, but who hathe euer hearde or knowne, that the Pope hathe paide Christe

his landlord ãy rent, or once made him any accompt for ãy of theſe wõderful, huge & inestimable profits & treaſures that he hath thus receiued ſince he was his tenaunt. Truly Chriſt could not haue had (in my iudgement) a worſe tenãt than ý Pope, for ý he hath not paide him al this while any rent, for ý farming of his Parſonage. If Chriſt had not bin able to haue liued of himſelfe: thus he woulde haue ſerued him. But truly I cannot thinke, that Chriſt hath any ſuch Parſonage or ſpirituall promotiõ, whervnto any ſuch rich Vicarage ſhould be incident as ý Pope hath: for whẽ Chriſt was here on erth, if he had thẽ a Parſonage, it was no ſuch as was correſpondent to the Popes Vicarage, for, if it had bin but the hundreth parte ſo profitable, ſo commodious, & ſo great as the Popes Vicarage, he ſhoulde not then haue nẽded to be ſo pore, nor his Apoſtles ſo beggarly. But it is very wel knowen, that if Chriſte were then a Parſon, his Parſonage was ſo ſmal, that it was not able to maintaine a Vicar, eſpecially ſuche a ſumptuous Vicar as the Pope is. And moreouer, if Chriſt had then any Parſonage, I am ſure it was not at *Rome*: For, if he had bene a Parſon, he was ſo godly, ſo humble, ſo vertuous, and ſo deſirous to fed his flocke, that I am ſure he woulde haue gone to his Parſonage and charge, and woulde haue preached among hys pariſhioners and flocke: and therefore bycauſe he wente not thither to preach among them, he was none of their Parſon, neither had he any parſonage there, for he was not like many of your Parſons, that woulde haue liuings and be *Nonreſidents*, or neuer come there. Therfore, ſaing he had no Parſonage at *Rome*, the Vicarage that belongeth to his Parſonage cannot be at *Rome*, and ſo the Pope hauing hys Vicarage at *Rome*, cannot be Chriſtes Vicar. And ſaying he is not Chriſts Vicar, I know not whoſe Vicar he ſhould be, vnleſſe he be the Diuels Vicar: for I am ſure he thinks ſcorne to be a Vicar to any meane Parſon, for that he hath borne rule aboue Emperors & Kings, that haue kiſſed his fete, holden his ſtyrrop, leade his horſe, & haue lyen grone-

ling

The Pope an euil tenaunt to Chriſte.

Note this.

ling, whiles he hath troden on their necke.

Siuqila. You haue proued very well, that Christ had no Parsonage at *Rome*, therfore the Pope hauing ẏ chief place of his Vicarage at *Rome*, cā in no wise be Christs Vicar, for the Parsonage & vicarage must nēds be both in one place.

Omen. The Pope did wisely whē he chose himself vicar vnder such a parsō as Christ is, for therby he knew, ẏ he shold not only come in great credit as he hath done: but also was sure, that the Parson of ẏ benefice dwelled so far from him, ẏ he woulde neither come to receiue his tythes, neither yet controll ẏ Vicar whatsoeuer he did, so ẏ thereby he is bothe Parson, Vicar, and al: but yet ẏ Pope being called *Sanctissimus* (which is moste holy) must nēds haue such a good conscience (hauing such a great liuing vnder his said parson) ẏ I doubt not but he hath & doth daily giue a great deale therof to the poore friends of Christ his Parson: and so Christ is as wel pleased, as though he had bestowed it on himself, for he saith, whatsoeuer you giue to the poore, ẏ giue you to me.

Siuqila. If ẏ Pope did so, it were wel, but I am sure, ẏ he doth ẏ cōtrary, for a maruelous deale of this his wōderfull tresure, he most bainly, voluptuously, & wickedly cōsumeth on himself & his traine: & no smal part therof he spēdeth on ẏ mortal enimies of Christ his parsō: & a huge deale therof he consumeth, & ẏ most willingly to trouble, vexe, empouerish, hurt, murther, & kil the very friends of Christ his Parson.

Omen. If this be true ẏ you saye, it is one of the greatest argumēts ẏ can be, that the Pope is none of Christs vicar: for hereby it appeareth, that ẏ Pope is Christs bitter enimy, for he ẏ loueth Christs enimies, & hateth Christs frendes, must nēds hate Christ: & he ẏ hateth Christ, cānot be Christes friend, therfore he must nēdes be his enimy: wherby it semeth, that Christ was marueilously ouerseene if he chose his enimy to be his Vicar: but because we are most sure, ẏ Christ cannot be ouerseene, therfore he hath not chosen the Pope to be his Vicar: and so the Pope muste nēdes holde his Vicarage by vsurpation, and not by any good title.

Siuqila. He maye vsurpe a while, but Christe will bring hym to an accompte one day, for intruding hymselfe into Christs Vicarage. Wel, we haue bin so long in hand with this holy and rich Vicar the Pope, that we haue forgot the poore Parsons and Vicars of our countrey.

Omen. I thought none but poure Vicars and Curates had had simple and bare liuings, but bycause you named them euen nowe poore Parsons, therefore it is like they haue poore Parsonages: haue your Parsonages suche smal profits and commodities belonging to them, that the Parsons therof are not able honestly and decently to find themselues and to succour their poore Parishioners?

Siuqila. There are fewe or no Parsonages with vs, but that haue sufficient profites and commodities belonging vnto them: But such grædie and couetous Patrones are the giuers of many of them, that they wil be sure, that they to whom they giue them, shal yælde them yerely one flæce out of them: Some of them wil haue halfe at the leaste, some I feare haue more, though some haue lesse, or else they wil haue some rounde summe of money ere they will graunt or præsent them.

Couetous Patrons.

Omen. Such buyers and sellers of Benefices do not wel know what they do.

Siuqila. Though you think they know not what they do, I am right sure they care not what they doe, the daunger thereof is not yet, but hereafter: whiche before was sufficiently debated betwæne vs.

Omen. But I praye you sir, are these Benefice buyers learned or not?

Siuqila. Forsoth some of them are more learned than many, but not so godly as a greate sorte.

Omen. No, for if they were, they would not come in by the windowe: but if one shoulde call them by theyr ryghte name, they woulde be angry: yet Christ that cannot lye, saith they are very thæues: and what thæues are worthy to haue, I reporte me to true men. Thæues maye escape a while,

a while, but yet most commonly they are hãged at the last: Note this.
euen so these Spirituall thæues, meaning as wel the tempozall that sel, as the spirituall that doe buy, vnlesse they leaue their thæuery, and repent vnfainedly, wil be hanged in hell.

Siuqila. That is the wozse hanging of the two, one were better to be hanged at Tybozne twice, than in Hel once.

Omen. Me thinkes they that haue learning and knowledge, shoulde rather refuse liuings than to haue them on that sozte.

Siuqila. Yea but if the learned be couetous, what then? is not Couetousnesse able to driue one faster to mischiefe, than Lerning is able to pluck him back? what is Lerning without the feare of God? no moze than a fine witte in a common drunkarde. If the spirituall man be grædie of ly- Too true.
uing, and the Tempozall man as couetous of money: the one wil thinke it no mozе sin to giue, than the other thinke it an offence to take: So that, if these two doe mæte togyther, the bargaine wil not be long a making. But I know some that are godly learned, and feare God so much, that wyl rather beg their bread, than buy a Benefice.

Omen. But howe doth the grædie Patrone then, when such godly men wil not yælde to his requeste for he can not occupie the Parsonage himselfe.

Siuqila. Tush, he careth not for that, he knoweth, if one wil not, an other will: he will finde one that hathe little learning and lesse honestie, for want of liuing, that will be content that the Patrone shall haue the beste parte oute of it, thinking himselfe happy if he haue twentie markes or twentie poundes yearely, though the Benefice be wozth a hundzeth poundes by yeare, seeing he had nothing to lyue on befozе. And I warrant you the Patrone wil haue hym surely bounde for bursting to enioy the same, and but a few shall knowe thereof. He that hathe hys wares to sell in a Note.
faire, cannot lightly want a chapman. Where there are mozе sellers than buyers, wares will be there cheape, but

where there are moe buyers than sellers, wares there will be deare. Therefore Parsonages and Benefices are verye deare with vs, for that there are moe Parsons for Parsonages, than Parsonages for Parsons.

Omen. Yea, perhaps moe euill Parsons than Parsonages: but I beleue ther are mo Parsonages thā good Parsōs.

Siuqila. That is most true, for if ther were as many good Parsons, as there be Parsonages, then many woulde not haue so many benefices as they haue.

Omen. What? is there any with you that haue anye moe benefices than one?

Siuqila. Yea that there be a great sorte, some haue two, some haue three, some haue foure, yea, some haue had fyue or fyre at the least, I am ashamed to goe any further.

Omen. It is very strāge that you tel, truly our Preachers w̄ vs haue but one benefice, & yet they think that one such a gret charge & heuy burthē, ý they are scant able to beare it.

Siuqila. And contrary, many of our Parsons are so lusty & strong ý they thinke two or three benefices is but a smal burthen: I think in my cōsciēce, ý if some with vs had half a score benefices on their backs, they would not say they wer fully loaden, but would cal for mo if they might haue thē.

Strong Parsōs.

Omen. Such (I feare) set their owne soules to sale, & al ý soules of their sely poore flocke. Your parsōs are or should be, watchmen, whereof the Prophet Ezechiel speaketh: & is it possible for a mā to watch in mo places than one at once? one is not thought sufficient to watch a castle in the time of war, therfore halfe a dozen or moe are appointed to watch: Now, if so many are but sufficiēt to watch an erthly castle, & that against worldly enimies, whō they may see: then one can be no more but sufficient to watch a spirituall tower against our enimy ý diuel, whō we cānot see. And seeing that one can be but sufficient to be a spirituall watchman in one place or parsonage: thē one cānot be sufficiēt to be a spirituall watchmā of 2. or 3. places or Parsonages, much lesse of 5. or 6. parsonages or mo, specially, where ther is 20. 40. 60. 80. or 100. miles, betweene one Parsonage and another.

A good argument.

Siuqila. He that can deſery al the dangers that may happen to all theſe places at once, & alſo can then preſently tel all the people that dwel there of ẏ ſame, his ſight is a great deale better than mine, & he hath a louder voice thã I haue by a great deale. Chriſt had as good watchmẽ (which were his Apoſtles) as any had I beléeue: yet they neuer charged or burthened themſelues with ſo many ſundry places for liuing, thongh they wer as able to diſcharge thẽ, as our parſons that haue 3. or 4. benefices: but they were of an other mind thã the moſt of our Parſons are, for they had greate care of many, and gaine of none, and theſe oure Parſons haue gaine of many, and care of fewe.

Omen. Yea but I thinke your Parſons doe goe often to their Parſonages, and do preach to their pariſhioners.

Siuqila Some do, & ſom do not, ſom of thẽ fetch 30. or 40. & giue thẽ a ſermõ, & thẽ away they go, & perhaps they ſhal ſée thẽ no more of two or three yeres: mary they ſhal be ſure to heare frõ thẽ once or twice a yere, whẽ they ſend for their profits. And ſome do ſeldom or neuer come to ſome of their benefices, but they wil be ſure to ſend yearely for their profits. I heard one once ſay, ẏ they had a good quiet Parſon, he did neuer trouble them, they knew him not, for they neuer ſaw him, & yet he had bin their Parſon 20. yeres at ẏ leaſt. A meete Parſõ

Omen. Such are pope-like parſõs, for they fed their flock neither bodily nor ghoſtly, becauſe they wil be ſure they will not fulfil the meaning of Chriſt in feding his ſheepe: & therfore they doe not loue Chriſt: but at ẏ laſt & terrible daye of iudgemẽt, if Chriſt ſhal hate & reiect thẽ, becauſe they loued him not, & then ſẽd thẽ into hel fire to burn in torments for euer, thẽ they wil find ẏ theſe are dére benefices, & ẏ it had bin better to haue fedde their flocke than to haue famiſhed their flock, & wil wiſh them, rather to haue preached to their pariſhioners without profits, than to haue profits of them without preaching: but thẽ it wil be to late to wil or wiſh.

Siuqila. Many of our parſons fed their flock a little better: for perhaps they will lie at their benefices 2. or 3. moneths,

and at an other as long, and thus they will be sure to fede them all.

Omen. Yea, but not all at once.

Siuqila. I do not say so.

Omen. But who shall preache to the rest of his flocke in his absence?

Siuqila, He fed them so wel before, that they may tarrye a while: he will fede them when hee commeth to them againe, whiche perhappes wil be within halfe a yere, or a twelvemoneth.

Omen. The Parson will fede his owne bellie oftener I warrant him, for he wil be sure to eate once or twice euery day at the leaste: for he knoweth ful well, that if his bodie should be without fode but two or three daies, it would be in daunger of famishing: Then, can the Parson thinke that the soules of his flocke can be halfe a yeare or a twelvmoneth without fode, and not in danger of perishing? If the body be sicke neuer so little, the Phisition muste be stil with it, to giue it suche medicines as is requisite for the health thereof: And may the soule then whiche is alwaies sicke (for euery sinne that is committed, is a sore and sickneste to the soule) be without hir Phisition halfe a yeare or a twelvemoneth, the preacher of Gods worde, whiche is the onely medicine that healeth the sickenesse of the soule? The soule hathe as muche neede of hir dayly fode for feare of perishing, as the body hathe neede of meate and drinke, for feare of famishing: Nay, the soule hathe a greate deale more neede to be fed for feare of Spirituall death, than the body hathe for feare of worldly death: for, if the bodye dye for want of fode, it shall rise againe, yea and liue for euer, if it die in Christe: but if the soule dye for want of fode, it shall die eternally, and lie in hel which is called the second death. Therefore these Parsons are marvellous careleste that fede their bodies so diligently, which muste needes die at length for all their feeding, and sucker their soules, and the soules of their flocke for want of feeding to dye euerlastingly,

singly, which should liue for euer if they would feed them. But if such peruish Parsons should be constrained, to feed their own bellies no ofter with meate and drink, than they feed their flock with Spiritual food: then many of your Parsons woulde haue fewer Benefices than they haue, and preach a great deale ofter to their flocke than they do. Marke this.

Siuqila. You may bee sure of that, if that shoulde bee so, they would be afrayd to haue one Benefice, least they should be constrained to faste when they would fayneste feede. O madde men, more brutish than Beasts, and more senselesse than Swine, that the loue of their bellies can make them do more for their flock, than the loue of Christ can do, which hath shed his hearte bloud for them, to saue them from Hel, and to bring them to Heauen. These greate beneficed Parsons doe knowe very wel, that one flock of Sheep is ynough, and ynough for one Shepherd to loke to, and keepe safely: then foure or fiue flocks are too many. For if the Shepherd be not daily with his flocke and loke very diligently to them, they will quickly go astray and be in danger to be deuoured. May will not some of them myscarrie & be in danger though the Shepherd be still with them? yes be sure. Then if the Shepherd haue three or foure flockes of Sheepe in sundry places, he can not be stil with euery flock, for though he be continually with one flock, yet two or three of his flocks must needes be without a Shepherde, which shepherdlesse flockes must needes goe astray, and many of them in danger to perish. For some of those Sheepe perish, that haue their Shepherd stil with them: then many of them are like to perishe that haue at all no Shepherd with them. Thus if one Shepherd be scant sufficient for the keeping safe of one flocke of Sheepe, then one Spirituall Shepherd can be but sufficiēt to kepe one flock of people, which is Christes Sheepe. And if it be requisite that euery flocke of Sheep haue a Shepherd continually to loke to them, for feare of the Wolfe: then it is much more requisite that euery flocke of Christes Sheepe should haue a Spiritual Shepherd or Pastor alwayes with them, for feare of the Diuell: but howe can that Parson be continually with his flock, that hath moe Benefices Very true.

then one, as before is sufficiently proued?

Omen. Surely Siuqila you haue spoken both wisely & truly, I perceiue if you were of that function, as I think you are not, you would not burthen your selfe with many benefices.

Siuqila. If I should addict my selfe that way as aduisedly & circumspectly, as many runnes into it both boldly and rashlye, I would rather desire muche learning to feede my flocke, than great liuing to pamper my selfe: but many now a dayes had rather haue a liuing to loyter, thã knowlege to preach. Well now let vs leaue our greedie Parsõs, that haue neuer ynough of spirituall liuings: and talke of your Gentlemen that are contente with their owne temporal liuings: I praye you sir, doe they enhaunce their Rents with you?

Omen. Surelie the Tenantes with vs, know not what enhaunsing of Rentes doth meane, neither the Landlordes haue anie suche thing in their minde: the Lands with vs are no hier rented, than they were foure or fiue thousand yeares since.

Siuqila. I much muse therof, the Rẽts are maruellously enhaunced with vs.

Omen. Why should you so? it is not to be mused at neuer a whit: if your Gentlemen and Landlords, were content with a competent liuing, temperate feeding, and moderate going as ours are, then they would enhaunce their Rentes no more thã they do: but I perceiue that manie of your Gentlemen & Landlords, haue such ambitious mindes, so desirous of honor, are so prodigal in spending, so excellent in feeding, and so Princely in going, that it is no maruel though their auntient rich Farmers and good housekeping Tenants, be turned into poore drudges, and miserable peasantes.

Siuqila. I will not deny it, your words are too true, in many of them, for to say true, fewe degrees with vs are contente with their owne estate or calling, but will to be higher, though some deserue to be lower: the Gẽtleman would be a Squire, y Squire a Knight, the Knight a Baron, the Baron a Lord, the Lord an Earle, the Erle a Marques, the Marques a Duke, and so higher if they might with their safetie.

Omen.

Omen. And I pray you would not your Farmers be Landlords, and your Peomen be Gentlemen?

Siuqila. Yes I warrant you: and so through raking of riches together, they come dayly to promotion and authoritie.

I will not say, but that welth ioyned with wisedome, is worthy of promotion and authoritie, otherwise, pouertie ought rather to be preferred: for a poore wise man may get wealth and riches, but a rich fole will neuer get wisdom. O happie are your Tenants that haue such contented Landlords. And our Tenants are vnhappie that dwell vnder such vncontented commorantes.

Omen. The Gentlemen and Landlords with vs liue so contentedly, so moderately, and so godly, ý they haue no occasiõ to racke their Rentes: and their tenauntes are so neighborly, charitable, and such louers of the common welth, ý they neuer enhance the price of their corne, victuals, and other commodities.

Siuqila. Yet scarcitie may constraine them, to rayse the prices of their corne and victuals.

Omen. May we know not what scarcitie doth mean: for God doth so blesse the grounde, of our godlye and contented Landelords, and the labours of the honest and painefull Tenantes, that we neuer haue but great aboundance of corne, victual, and other necessaries.

Siuqila. We haue had likewise such a continuall plenty since we receiued the Gospel, that I beleeue our Country neuer tasted the like so long together: but we must needes confesse that it hath bin only of Gods great goodnes & not of our deseruing.

Omen. So God will blesse you still, if you performe indeede that you professe with your mouth.

Siuqila. Then, I perceiue, it is hard to finde a raiser of Rents with you.

Omen. Yea verily, it is as impossible to finde one enhaunncer of Rentes with vs, as it is easie to find many with you: and to say truthe, it were but a follie for any to doe so with vs, for he should not find a Tenant that would giue one peny more than the olde Rente. And if any shoulde, we haue neuer a Landlord will take it.

Siuqila. If the tenants had done so with vs, our Rents wold not haue bene so rackt as they are, but truly many of them are so enuious of their neighbors prosperitie, and so greedy of their owne commoditie, that they are the chief occasion of the vnreasonable enhaunsing of our Rentes: for they haue, and do daylie goe to the owners of their neyghbors Farmes (some of the, whome I call their neighbours, dwell twentie or fortie myles from them) and proffer them so much, that the Landlorde being sodainly grypte with the greedie wourme, doth take his gentle & vnsought for offer, and so thrust out his olde tenant, when his Lease is expired, and perhappes before, if money might may doe it.

Omen. They, whose Farmes they so go about to take, may well be their neighboures: but they that so vncharitablie take their neighbours Farmes ouer their heades, are no good neighbours, but wicked cut throats. But what harm haue they that so gette their neighboures Farmes, Grounde, or Houses from them?

Siuqila. No harme at all, vnlesse that be harme to enioy quietly the Farme or House, which he so craftily hyred out of his neighbours hand: neyther haue we any Lawe, once to punish or trouble them therfore.

Omen. We haue suche a Lawe for such takers, or hyrers of their neighboures House or Grounde, that none with vs neede feare the hyring of their Farmes from them. If you had such a Lawe with you, your Rentes would not be so enhaunced, your Fines would not be so much vsed, your Landlordes would not be so enriched, nor the poore Tenants and Farmers would not be so vnhoused, as I perceiue they are.

Siuqila. I pray you sir, what lawe haue you therfore?

Omen. Forsooth a very straight lawe, but it is seldome or neuer executed, wherfore fewe or none with vs doeth knowe that we haue such a lawe. This saying or meaning of Christ (Do as thou wouldst be done vnto) is so deeply printed in our brests, that we neede none other lawe.

Siuqila. O happie are they that so regarde the lawe of God,

that

that you neide not the lawe of man, but I beseeche you let me heare your law in this case prouided.

Omen. That you shal with al my heart: this it is: whosoeuer offereth or taketh any fine, for any house or grounde, otherwise than hath bene accustomed, he shal pay the fourth parte of his goods: the one halfe whereof shall be for a fine to the king of our Countrey, the other halfe shal be solde, and giuen equallie to the poorest neighbours of him that offered, and that toke the saide Fine: and this law is so straightly executed, ẏ none with vs wil offer any Fines.

Siuqila. This is a verye straighte lawe for offeryng of Fines.

Omen. Let none offer Fines, and then it is not straight.

Siuqila. That is true, but yet it seemeth by your words, that there are fines accustomed with you.

Omen. There are so, but none must either offer or giue them but the Tenauntes of the same house or ground, when theyr Leases are expyred, and that is, but one yeares Rent towards the maintayning of the Lord. A reasonable fine.

Siuqila. Oh I would to God none paide with vs anye greater Fines, than one yeares Rent of their house or Farme: but the Fines of houses and Farmes with vs are commonlye so greate, yea besides the new enhauncing of the Rents of ẏ same houses or farmes, that the yeares of their Leases wil be almost expyred, ere they can recouer the same: and manye of them are constrayned to sel a greate parte of their stocke, which shoulde maintaine them in their Farmes, for the paying of the same Fines: that therby they are vtterly beggarde, and so are faine, for wante of Cattell and Corne, to lette oute the most of their Grounde to others, which do reape the chiefe commoditie from them, without either charge or Fine: whereby they shall neuer recouer or get againe the one halfe of their Fine, and thereby when their Leasses are ended, are farre vnable to pay a new Fine and the enhaunced Rentes for the same: and so they are thruste oute of their Farmes, whereby many that kepte good houses, and relieued the poore, are nowe become beggars them-

 selues.

selues. Omen. Surely it is pitifull to heare, but more sorowful to be suffred. Our Lādlords are not of ẏ minde of your Lādlords, for al degrees with vs ẏ haue lands to let, do not only refuse & abhorre to take such Fines, but also wil lessen or lawne their Rents, if they sée ẏ their Tenāts are not wel able to liue of ẏ same Yea, & if their Tenāts should by any myschaunce be vnable to paye them their Rent, they wil not onely forgiue thē ẏ same, but also wil giue thē mony to helpe them withall.

Siuqila. There may be such Landlords with vs, but if there be, I feare there are not many. But I pray you proceed, what is your Law for such as do hire their neighbors House frō thē?

Omen. Marke and I wil tell you. Whosoeuer doth procure to take his neighbors House or Farme without his cōsent, his House or farme (if he haue any) shal be set or let to his next porest neighbor for ẏ space of vij. yeres: & if it be his own frée lād, the sayd poore Tenāt shal pay ẏ ancient Rent of the same, to the maintaining of the wife & children of him ẏ went about to take his neighbors House or Ground. And none vpon pain of forfeyting their House or land to the King, shal let him eyther House or Groūd for the space of the same vij. yeres: And he shal weare on his back & bosome these wordes all that whyle: (This man went about to put his neighbour out of his House.) and so he shall be knowne what he is, wherby euery one shall shun him that séeth him. How like you this Lawe, haue you such a Law with you for such as séek to put their neibors frō their Houses?

Siuqila. We haue none suche, I woulde we hadde, but some would thinke that it were too strait a Lawe.

Omen. The godlie Father doth not make the rod purposely to beate his Chylde, but to cause him to shunne offences that he may not be beaten: so we haue not made this Lawe to make men be punished, but only to cause them not to hyre their neibors Houses, that they be not punished. So that this law is not strait to him that doth not offend: & for him that wil néedes offend it is not strait ynough. I wil tel you how one was serued with vs, that went about to hire his neibors House from him: Mark it wel, for the example is not very tedious, nor the mater friuolous. There was one in our countrie (but it is long since)

that had a Farme of a Gentleman by the old Rent, which was yeerly worth to ye Farmer C.x. at least, he being both couetous himself, & desirous to make his son a gentleman (as many Farmers with you I think do & haue done) & therwithal very rich, smelling & perceiuing that a certain Gentleman by him, being Landlord to one of his neibors, was both needie & greedie: went with a bag of gold to him (knowing that gold was a good layte to catch such a fish) & sayd: Sir I vnderstand that you are Lord of such a Farme, & for that I perceiue your tenant is not so beneficial to you as he is bound, neither payth half so much Rent to you for it as it is worth: I am come to you not only to offer you this purse ful of gold for a Fine, but wil giue you as much more yeerly Rent as he payeth. To whom the Gentleman said: You profer me wel, & I would grant your request but for feare of the law. You know herein the lawes are not onely set forth with great extremitie, but also executed with great seueritie: to whom the Farmer answered briefly: what sir? are you afrayde of your own shadow? he that is afraid of euerie grasse, must not walk in a medow: if you be not too tender harted, or too spice cōscienced, or think you haue more than ynough, this purse full of gold, and the yeerlie doubling of your rent, wil make you yeeld. To whom the Gentleman said: I could be content to grant thy desire, but what a mischief shouldst thou incur to giue me such an vnreasonable Fine? thou knowest for offring of this Fine (if it were knowne) thou shouldest forfet the fourth part of all thy gods (the law therfore is so strait): then how shouldest thou be handled for giuing, and I for taking of it, if it be knowne? Tut sayd the Farmer, if you keep your own cōsel I wil keep mine. Suppose, said the Gentleman, that we keep our owne counsels for the Fine, yet ye enhancing of the Rent could not be hid: Yes I could find a meane for that, said the Farmer, our Lease shuld haue expressed in it but only the olde Rent, & I would promise you by my faith, that I would pay you euerie Rent-day during my Lease, as much Rent more as is set downe in the Lease. I might happly be deceyued, said the Gentleman, if I shuld trust to that, for you that wil not stick to break Gods cōmandement in taking al your neibors liuing, wil not let to break your own

A thing very likelie.

promise in defending me of the one halfe of my Rent, whych is not the tenth part of my liuing, but if thou wilt do thus, said the Gentleman, that is, make me a Will of det, that thou owest me thus much money, as the one halfe of ỳ Rent cõmeth to during the time of the Lease, and wilt therin graunt payment to me at such dayes as the rent is to be payde, of so muche money as the seuerall payementes of the Rents of the Farme amounteth to: thỹ thou shalt be what I wil say vnto thee. Yes that I wil, saide the Farmer. Yea, but marke saide the Gentleman, there is one mischiefe behinde, whiche will hardely be salued. What is that: said the Farmer. Marrie that is this, said ỳ gẽtleman: though the Fine be kept neuer so close, and ỳ racke Rent hid neuer so priuilye: yet the hiring of thy neighbours house or farme from him, must nedes be knowen, for I am sure the Tenaunt wil not keepe our Counsel. Sir, said the Farmer, you may be holde of that: but I knowe a salue will heale that sore wel ynough. If you can do so, saide the gentleman, then the matter will be soone at an ende. Then saide the Farmer: I can haue two, or three trustie fellowes for a litle money, that shall witnesse if nede be, that I hadde his consente in the taking of this farme of you, and that he did take money of me, that I might enter into his farme with his good will, after the ende of his Lease. Yea, but you were best to take hede, said the gentlemã, least your witnesses deceiue you. Nay said he, I am sure of thẽ, they wil reason to me litle but tes for money: well, it is good to be circumspect, saide the gentleman, for the Iudge is so godly & so wise, that he will smell out a false knaue and a false matter quickly. Yea but said the Farmer, that Iudge is dead that you meane of, we haue another yong Iudge come in his place, that is neither so wise nor so precise as he: and moreouer he is so nie me, that he wil not take parte against me, for he is my owne Sonne, so that if nede should stande, he should leane a little on my side, and loue with the wrong. And to make him more inclinable to pleasure me and my friende, I will present him shortly with such a gifte, that hereafter he maye be the more willing to take my parte. Well, saide the Gentleman, if you

can bring al this to passe as you say, I wil here graunt you my Farme, and wil make a lease thereof, and to enter on it immediatly after my Tenants lease is expyred, and therevpon I take this for a fine, so that it be al gold: Yes sir, said the Farmer, it is all golde, and that good golde I warrant you. And then the said grædie Gentleman tolde the golde, and so toke it and carryed it away with him.

Siuqila. What followed then?

Omen. Forsoth al this was wrought as politikely as might bee: but you shall heare howe the matter fell out: within two or thræ moneths before the saide Gentlemans Tenantes lease was expyred, according to the custome of our countrey, the saide Tenant went to the saide Gentleman his Landlord, with a couple of Capons for a good will present, not a customed gift: and saide: Sir, of good will I haue brought you a couple of Capons, to whom the Gentleman saide, I thinke you are come rather of necessitie thã for good wil or frendship, but go to, say on, what is your wil with me? Sir, said the Farmer, it is not vnknown to you, that my lease of my farme is almost out, wherfore I come to you, according vnto the custome, to desire you to make me a newe lease, and lo, here is, besides the Capons that of good wil I giue you, one whole yeres rent of my farme, as a fine for the same. Indæde said the Gentleman by the custome of our countrey, I ought to make you a newe lease of your Farme, paying to me one yeres rent for a fine therfore: but you know euery Landlord may let his Farme or ground to whom he list, so that the Farmer that dwelleth in it doth agrée thereto: that is true, saide the Farmer, but what meane you by that? you knowe wel ynough, said the Gentleman what I meane thereby, for I am sure you are not ignorant, that I haue made a lease of the Farme you now dwel in, to an other man, and that with your consent: sir, saide the Farmer I thinke you do but iest, to proue my patience withall, I had nede to knowe of it before I consent to it, and it were more mete I should know the party

A good custom for Farmers.

to whome I should consent, than to consent before I know the partie. You knowe him I am sure, saide the Gentleman, you nede not make the matter so strange, he dwelleth not farre from you, he is a neyghboure of yours. If anye suche, saide the Farmer, hathe hyred my house ouer my heade wythoute my consent, he maye be my neighboure, but he is no godlye neighboure. The trueth is so sir, if anye hathe hyred my Farme of you, as yet I neyther knowe who it is, neither have I consented to anie suche thing. Then saide the Farmers Landlorde, I am sure, that I haue lette youre Farme: and I am certaine, that you haue cõsented to the letting of your Farme: whether you were dronke or no when you consented to it, I knowe not, but he was sober inoughe to whome you consented I am sure. Wel, saide the Farmer, all this youre talke is Hebrewe to me, for I knowe not what it meaneth: Yea but, said the Gentleman, you shal finde it your owne Countrey spéche when you féele what it is: goe your way, you get no Lease of me, when your Lease is expyred, then you shall knowe who it is that hired it: you knowe full well who hathe hired it, but that you lyke to dallie and worke wiles with me. I praye God, saide the Farmer, that you worke not wiles with me, for I vse nothing but plaineneſſe with you. Oh sir, said he, wil you degenerate from youre good auncestors? will you goe about to breake the laudable customes of this oure famous Countrie, that oure godly fore elders by great wisedome established, of their successors continued, and now throughout our whole Countrey practized? When I came nowe to you, I made a full accompte, that you woulde not deny me: for who is it, through al this our countrie of *Mauqſun*, that loueth our King, obeyeth our lawes, estéemeth our orders, fauoureth our fame, regardeth their owne credite, and wisheth a generall commoditie to oure Countrie, that once will presume to violate or breake our commendable customes? and wil you, being a worthie Gentleman, and of an auncient

Make well.

house

house of this our countrie, contrarie to our good orders and custome, putte out me your louing and obedient Tenant, without any iuste cause, who with my fore-elders, haue thus manie thousand yeares dwelled quietlie in the same? Let neither glistering gold entice you, neither anie Fines allure you, nor yet racked Rents procure you to do that in an houre, that shall bring your infamie all your life. You see, that all your elders that neuer put oute their pore Tenaunts, didde liue with worshippe, and die with fame: and will you by putting out your pore Tenaunte, liue with disworship, and die with shame? You knowe sir, that no countrie in all the world, hathe wiser Rulers, iuster Judges, better lawes, nor yet better executed than we haue: you heare of fewe that offend the lawe, but none vnpunished that offende the lawe: therefore foresee the daunger, leaste when you woulde you cannot auoide the danger. They that procure you to fall, I feare can not helpe you vppe. Then the Gentleman said, (shewing himselfe to be angrie) away thou prating knaue, dost thou tell me my dutie? Diuines are daintie, when peasaunts do preache. Sir, said the Tenaunt, though I am too simple to preach, yet I may be able to giue good counsel. Euery welthie head hath not wisdom at wil, nor euerie poore fellowe is not fraught with follie: wisedome is not alwayes tied to wealth, nor foolisheness is not alwaies knit to pouerty: therefore the wiseman wil consider the talke, not the talker, but fooles regard the talker, not the talke: wherfore sir, the wiser you are, the willinglier you wil weigh my wordes. Good counsell may do good if it be taken in time: but if it come too late, it profiteth not. And nowe, for that perhaps you haue denied mee my Lease only to proue me, I wil not shew my selfe obstinate, nor be stubborne to you, at whose handes I haue my chiefe liuing: Therefore as your moste louing and obedient Tenaunt, I humbly beseeche you to lette mee haue a newe lease from you of my Farme: and here againe I offer vnto

Note this.

you for a fine, one whole yeares rent of my Farme. To whome the Gentleman saide, get thée hence, thou shalte haue none other lease of me than thou haste, neither will I take thy fine, nor accepte thée long for my Tenante, and therewith the sorrowfull tenaunte went away.

Siuqila. But I pray you sir, did the tenant when his lease was expyred go willingly oute of his Farme, or dide hys Landlord thruste him out by force?

Omen. Forsoth neither, for he tarryed in it stil, & would not go out, but kept possession thereof, so that he that hyred the saide Farme ouer his heade, complained of him to the Iudge who was his owne sonne, thinking that he woulde weigh with him altogither being his father.

Siuqila. It was very like so, therefore it was marualle that he durste stande so againste his Landlord, and against him that had hyred his Farme, considering the Iudge was his sonne.

Omen. Yea you, and they of your Countrey may marualle at it wel ynoughe, for perhappes some Iudges with you woulde haue fauoured their fathers cause, thoughe it had not bene altogither right.

Siuqila. That is verye like, for there haue bene Iudges with vs ere nowe, that haue winched at the right, and haue fauored such as had neither right nor good title in the thing they sued for, and yet was neither they? father, mother, sister, nor brother, nor any kinne at all to them.

Omen. Then perhappes they greased them in the hands with the golden ointment, whiche hathe as greate vertue to allure wicked Iudges as consanguinitie or kinred. But this Farmer, whose house was hyred from him, did assure himselfe, that the Iudges of *Mauqsim* are so righteous, godly, and fear God so much, that neither loue of they? kinred, fauor of they? friendes, nor yet bribes of strangers, coulde make them once tread awry: besides that, he knew ful wel, that if the Iudge shoulde weigh with the wrong, and doe contrary to equitie and iustice, that then we haue suche a

louing

louing, affable, diligent, and righteous liuing, that if anye poore man complaine to him of wrong done to him by any whatsoeuer he were, he would heare the matter himselfe, and whether he were Lorde, Ruler, or Iudge that did the party wrong, he should be sure to pay ful dearly for it, according to ẏ law, without any hope of remission or pardon: And therfore this Farmer did not feare his righteous matter at al, though the Iudge was son to his enimy: so ẏ whē ẏ Iudges father had cōplayned to his son, as is before saide, making to his son a very plain & smoth matter of it, as hee told the tale: the Iudge then said, father I much muse, ẏ the said Farmer would first consent & be willing, ẏ you should haue his Farme after his yeres were expyred, & nowe after his lease is ended to withstād you, & not suffer you to enter into the same: & so much ẏ rather, for ẏ he knoweth you are my deare father, & that I loue & estēm you aboue all erthly creatures, who may very well think, ẏ if I will aide & help the widow, fatherlesse, & strāgers that I know not, to their right, ẏ then I wil not suffer you to take any wrong. Therfore it seemeth, ẏ either he is a noughtie obstinate or foolish fellow, or ẏ he was drunke when he consēted & agreed to your taking of his Farme: or else it seemeth, ẏ you go about to do him wrong, presuming ẏ rather to prosecute your pretēded matter against him, in hope to obtaine your desire, for ẏ I am your son ẏ muste be Iudge of ẏ cause: but father I haue such a good opinion in you, ẏ you wil neither go about to do any man wrong, neither bring any false matter before me: And therfore I am perswaded, ẏ the foolish Farmer of some set purpose, doth withstand & resist you: to whom his father then said, do you think son, that I would seeke mine owne shame, & your reproch: be bolde I wil not: & that you may credite my matter the better, loe here are three witnesses ẏ were by, when he consēted & agreed, ẏ I should take a lease of his Farme: & here is the Gentleman his landlord ẏ will affirm the same. And then the Gentleman said to ẏ Iudge, my Lord, you know we haue a law, ẏ they ẏ haue any lāds

The wise saying of the Iudge,

houses or groūd here in ẏ country of *Mauqsun*, may neither put out their tenants (but for certain great & vrgēt causes, which I am not able to lay & proue agaīst my late farmer) neither may take anie fines, other than ẏ accustomed fine, which is, one yeres rent: nor yet may enhance their rents.

A suttle saying, Therfore séeing I cannot take anie in-come of anie, neither raise or enhāce my rents: to what end should I put out my Tenant ẏ hath paid my rent truly, & vsed himself honestly: vnlesse he were willing & consenting thereto: you say very true, said ẏ Iudge, ẏ matter séemeth to be very apparāt: but I maruell ẏ he shoulde be so willing before, & so vnwilling now. Belike, said the Gētleman, he was either not wel aduised whē he did consent to it, or else it may be, ẏ he thoght himself sure of some other house or Farm to be in, at ẏ time of his cōsent, and now cānot haue ẏ same: wherby he repēts ẏ he so fondly agréed, & so thinketh by force to kéep it, and to delude your good nature by one meane or other. Then the Iudge said, it wer a follie for him so to think, for he may be sure that I am not such a foole, but that I can finde out the truth: & that I wil not take his part in wrong, to be against my father in right. If he hadde bin disappointed of an other house (contrarie to his expectation) it had bin his best way to come to me, to desire me to intreate my father, to be good vnto him, & to suffer him to enioy his Farme still, which I assure you I would haue done, & I thinke my father would haue done so much at my request. Yea son said he, I would haue done more for you than that. Then saide the Iudge, I wil send for the Farmer hither, and sée what he can saie for himself. It shal not néed, said his father, here is euidence inough, therfore I pray you procéed according to ẏ law: nay father, said ẏ Iudge, you shal hold me excused therin, ẏ better euidence & witnes you haue, ẏ lesse hath he: & our lawe wil not suffer ẏ any mā be prosecuted or condēned, but ẏ he must haue knowlege therof, & to speake for himself, or some other for him: You shal be sure ẏ he cā do you no wrong as long as I am Iudge: And therfore I wil send for him: your

thrée

thrée witnesses here, besides your own credite & this gentlemans, wil soone make an end of this matter: And also I wil persuade him to yéeld possession to you by gentle meanes, otherwise I wil tel him ẏ law wil enforce him thereto, wꝫ further losse whether he wil or no. Then he said to his son, I pray you doe, & let it be as quickly dispatched as maye be. And then the Judge immediately sent an officer for him, at whose cōmandemēt he came by & by: whom, when ẏ Judge saw, he said, I maruel Farmer, why you do not suffer my father to enioy & possesse ẏ Farm you dwel in, which he toke of this gentlemā, let him haue possession therein quietly & spéedily, or else he shal haue it whether you wil or no: Thē ẏ Farmer was about to speake, but ẏ Judges father spake sodainly, & said: you myght be sure you foliſh fellow ẏ you haue a wrong match, & that you cānot be able to withstand me, specially seing my son is Judge where our matter must be determined. Thē ẏ Farmer answered again very soberly: I know my matter is so true, and your son so vpright a Judge, ẏ I am right glad, that he shal haue ẏ determining of my matter, though you are his father, & I but a stranger to him. What Farmer, hast ẏ such a good opinon in me, said ẏ Judge? Yea that I haue, said ẏ Farmer, & none can make me beleue, ẏ either father, fauor, affection, kinred, mony, or rewardes, can make you iudge vniustly, or deale vntruely: then the Judge said, ẏ art not deceiued in me: therfore, for ẏ affiance ẏ hast in me, & for ẏ good wil I beare thée, yéelde vp thy possessiō to my father, & let him haue his right wꝫ quietnesse, & I wil be a suter to him to be good to thée. Sir, said ẏ Farmer, by ẏ time that the truth is knowne, and al things scand according to equitie, you wil not think ẏ he cā pleasure me. This is verie strāge said ẏ Judge: if I may credite mine own father, this honest Gētleman, & these thrée sober witnesses, ẏ hast cōsēted & agréed ẏ my father should take a lease in reuersiō of this Gentlemā. My Lord, said the Farmer, as it is méete ẏ a man should be at his own marriage, so it were requisite ẏ I should cōsēt to mine own agréemēt:

A faire bragge.

and

and it were marualle, ẏ I ſhould be ſo oblitious, as to put away my whole liuing, and not to remẽber, when, where, nor to whom: ſuch a thing is not ſo ſone to be forgotten: I might then be counted to be more forgetful than Claudius, who in a fury, being Emperour of *Rome*, commaunded one of his familiar friendes to be beheaded, and called for the ſame man the next day to playe with him at Cheſſe, forgetting ẏ he had bid that he ſhould be put to death. Wherfore, as you are a righteous Iudge, & know that the Iudge of al Iudges is in heauen, I beſeech you, not only to examin the truth of this matter throughly, but alſo to ſeparate euerye one of theſe that are come againſt me, whereby they may not confer any further togither thã they haue done, & that they heare not one anothers examination. To whom the Iudges father ſaid, daſt thou thinke that my ſon wil do ſo much at thy requeſt: no I warrant thee, Father, ſaide the Iudge, be contented, if your matter be true (as you ſaye it is) then your ſeparation cannot make you diſagree in truth: Therefore his requeſt is both reaſonable & lawful: and if I ſhould not grant it vnto him, I ſhould not only ſeme to deale vniuſtly, but alſo euery one might thinke I were partial, and fully bent to do him wrong to pleaſure you withall: ſo that my louing father, be not diſpleaſed with me, for though otherwiſe you may commaunde me, yet in this caſe I maye commaunde you: you muſte conſider, that I am nowe two kind of perſons, in reſpecte of my worldly birth, I am your ſon, & ought to obey you: but in reſpect of this mine office, I am your Iudge, and you ought to obey me: wherfore I commaund euery one of you to ſeparate your ſelues: and to the intent my wil herein may be the better performed, I commaunde fiue officers belonging to this court, to waite on you, and to kẽpe euery of you ſo far aſunder, that no one of you ſhal talke with an other, neither any of you heare ẏ examinations of an other. Take them Officers vnto you, and kẽpe them ſeparately vntill I call for them. Ah ſon, ſayde the Iudges Father, doeſt thou vſe thy Father

Note this.

thus extreamely? I woulde haue thoughte thou wouldst haue handled mine enemy thus, rather thã me: father, saide ỹ Iudge, be contente, he came willinglye as sone as I sente for hym, and here is none, neyther hath he brought any to be examined on his behalfe, as you haue done, neyther doe I commit you into these Officers hands as prisoners, but onelye that he maye perceiue, I am willing, to performe his reasonable request: to whom his father aunswered, I wil not be kept of any, I am able to keepe my selfe, I woulde I had neuer begot thee, I am sorie that I came to thee to complain. And I am as sorie father, saide his sonne, that it is my chaunce to be your Iudge. If your matter be right (as I now feare the contrarie) you woulde be as wel content for my credite to graunt your aduersaries lawfull desire, as that I should Iudge rightly on youre side. Then saide the father to the Iudge, I will trouble you no further, I and this Gentleman my Landlord, with my witnesses will be gone, I wil haue it tryed in another Court: then saide ỹ Iudge, I coulde be right wel content that you should so do, if the Law would permit you: but our Law is, that no maters may be determined, but only in that Court that is appointed therefore, & euery matter must be tryed where they are first cõmenced: and now for that you dwel within the circuit of this Court, where I am Iudge, and seeing you haue comenst your matter here against this Farmer, you can not remoue it from hence if you would. I marue l why you shoulde refuse to haue your matter tried before me your sonne: for as you maye thinke, that euery one should here haue their right, so you may be most sure, that I being Iudge, and your most louing Sonne, woulde not suffer you here to take any wrong. Me thinkes this Farmer whom you sue here (that is neither kith nor kin to me) shoulde rather refuse to haue his matter tryed here, than you. But this I wil doe father, for the loue I beare you, and for the greate care I haue of you, I will giue this Farmer an hundred marke out of mine owne purse, to let you enioy his Farme quietlye, whereby neither you shall nede to trouble me nor the Lawe anie further. Then the Iudges father saide churlishlie, I haue

An vnfit speech to a Iudge.

no neede of thy money, I am able to paie for it my selfe: but for that I haue agreed with him once, as my witnesses cã testifie, I will not giue him one pennie more than I haue done: then saide the Farmer, if you shoulde giue me but one peny more than you haue giuen me, then you shoulde giue me but one penie for my good will of my Farme, for I neuer had anie of you yet: and a pennie were to little of conscience for such a Farme as it is, whiche is sufficient to finde me and my wife, and thirtie persons, besides the dailie refreshing of my poore neighbours and diuerse straungers: and if you woulde giue me fiue thousand pounde for my good wil of it, yet you should not haue it: for that I and my auncestours haue dwelled in it time out of minde. And if I shoulde put such a good liuing away, which my auncestours haue liued on so long, from my children, euery one might wel say, that I am not worthie to haue such a liuing left vnto me by my Parentes: and whereas they mighte think that as long as I kepte it I hadde some witte, so nowe they mighte well affirme, that I were a fole, or beganne to dote: And therefore I haue neither putte it awaie, neither will consente to putte it awaie. And thoughe my Landlorde be willing to haue a new Tenant, yet I am contente to kéepe stil mine olde Landelord: Therefore séeing I haue not offended him anie waie, nor yet hys newe Tenaunte pleasured him by anie meanes (that I knowe) I feare it will fall out, (if the matter be well ripte, that either he hathe hadde some greater Fine, than I haue offered him, or some greater Rente than I do paie him, or rather both. Wel father, saide the Iudge, I perceiue this man wil not depart with his Farme, vnlesse he lose it by the Law. And for that I would haue you friends without Law (if it might be) I beséech you father let me entreate you at this time to be ruled with reason: what would you haue me to do? saide he to his son. Marke me and I wil tel you: you haue liuing ynough, though you haue not this mãs Farme from him, which if you had, I feare you woulde not kéepe the like house on it, that he doth, therefore I woulde wishe you should release

A vertuous Iudge.

your

your title you haue in it, from this Gentlemã And if you paid anye Fine for it (whiche you may doe with the consente of the Farmer, so that it be but one yeares Rente) I wil request this Gentleman to giue it you againe: and this his olde Farmer shall giue him the same Fine againe. Howe saye you Farmer, saide the Judge, are you content therewith? yea sir, said ỹ Farmer, at your request with al my heart. Then saide the Gentleman, but you were best know whether I wil take it againe of him or not. And then saide the Judges father, thoughe you woulde so take it, yet perhappes I woulde not receiue my Fine againe. I praye you father saide the Judge, sticke not herein: So that you haue your money you layde out for the Fine, you nede not care: Yea marry saide he, so that I hadde my monie that I laide out. Then the Judge saide, hadde he anye more monie of you, than one yeares Rente? I saye not so saide his father, and if I hadde paide him anie more, yet I sette more by the Farme than by the Fine: yea, but father saide the Judge, I truste you paide him no more, than one yeares Rente: the Gentlemanne saide, no indede didde he not: then the Judge saide to the Gentlemanne, I praye you giue my father his Fine agayne, that he gaue you: my Lorde, saide the Gentleman, I haue it not, I haue spent it: thẽ the Judge saide againe, are you so contente that the Farmer shall giue him the Fine, that he shoulde giue you? I am pleased saide the Gentleman, so that your father will make me a generall quittaunce: no saide the Judges father, I will make no quittaunce, I haue hyred my Farme, and my Farme I loke to haue: then father, said the Judge, you are giuen more to will, than to wisedome, and to gaine, more than to godlynesse. Wel seeing ỹ Farmer wil take no mony to forgo his Farme, lette me entreate you to release vppe your Leafe: And bycause I woulde haue all ended quietlye, I will gyue you fortie pounde out of mine owne purse, so that you wyll doe it: Whereby you maye perceyue that I woulde haue the Farmer to kẽpe hys Farme, and you to be no loser, which

Iudges vſe not commonly to do. I wil haue none of you ſayde the Iudges father, but if the Farmer wil giue me a hundreth pounde to releaſe my ſtate and title, I am content. Then ſayde the Farmer, I wil not giue one penny for it more than my ordinarie Fine, I wil breake no good cuſtome of this our famous Country. And now my Lord, for that you haue offred too much and all for quietneſſe, whiche I ſee is for the tender zeale you beare to your father, (though he cannot ſee it) let the matter be tryed before you, and he that winnes it by the Law, lette him weare it. Are you ſo ſtoute? ſaid the Gentleman, for my parte let it be tryed by the Law: though you thinke my Lorde Iudge doth fauour you, yet aſſure your ſelfe, our three witneſſes and we two are ſufficient to ouerthrow you. I truſt he will not go againſt a manifeſt truth: no ſaid the Iudge, but I would gladlie if it might be, haue the matter taken vp: yea ſaid the Iudges father, if the Farmers matter wer as true as my ſon knoweth it is falſe, he woulde not be ſo readie to haue the matter ended without Law: at which words, the Iudge beganne to bluſh, ſaying, wel father, this ſomething toucheth me, ỹ Farmer ſaid true, when he affirmed that you can not ſee the zeale I beare you: and now ſeeing you haue vrged me, let it fall out as it wil, for the Law ſhall try it, and nowe you ſhall ſee whether I will beare with falſhod or not: ſaying further, bring my father hither to the Barre, and the Farmer alſo, but carrie the reſt aſide vntil I call for them: and then the Iudge ſaide, father it appeareth by your Bil of declaration, that ſuch a day, ſuch a month, and in ſuch a place, this Farmer receiued fortie pounde of you, wherefore he did conſente and agree that his Landlord ſhoulde let you a Leaſe of the Farme he now dwelleth in, and that you ſhoulde ſuffer him, after the ende of your Leaſe, quietly to poſſeſſe and inioy the ſame. Now ſay you father (ſayde the Iudge) is it not ſo? yes truely ſaide his father: then feare not father, ſaide the Iudge (though you haue ſomething miſuſed me) if this be true, you ſhall haue the Farme and all your deſire. Thē ſaide the Farmer, if that be true, then I will yeelde and he ſhall haue it, but my Lord if I proue it falſe, then I truſt I ſhal haue

No common vſe of Iudges.

Spiteful wordes.

my

my Farme still. Yea that you shal, sayd the Judge, fear it not. Sir if it will please you, saide the Farmer, to send for three such of my neighbors, they will come with spéede and something satisfie you in thys matter. Then the Judge commanded an officer to goe for them, who came presently to the Judge, and then the Judge examined euery of them by themselues: and they all agréed, that the same day the said Farmer and they were al the day aboue halfe a dosen miles out of the towne. And then the Judge saide to the Farmer, how say you sirra, where were you the same day that is mentioned in this Bill of Declaration? Forsoth saide he, I was with the saide three men my neibours al the same day half a dosen miles out of the towne: and if they haue tolde you truly, they haue saide no lesse. In déede Farmer you and they agrée al in one. Then said the Judge to his father, how like you this father? Then his father saide: it was then the next day after I am most sure therof. Then said the Judge, if you are no surer of the truth of your matter, than you are certaine of the day when this bergaine was made, I feare it will fall out but madly on your side. I pray you confesse all where he was the next day after mentioned in this Bill. And then the Farmer and his three neighbours saide al at once, that foure or fiue daies then together they were all at the same place in the Countrie, making merrie at one of their friendes marriages. Then the Judge said, Father, if your mater end no better than it doth beginne, it will not goe very well with you. Then his father saide, all this can not daunt me. Trulie saide the Judge you like your cause a great deale better than I do. You know, said his father, he hath but three witnesses beside him selfe, and I haue other three witnesses beside my selfe, and the Gentleman my newe Landlorde is the fifte, who is able therin to say something. And then the Judge commaunded the witnesses to be brought before him, whom he asked if they would be sworne to vtter the truth in a matter that he would demaunde of them. And they with one voice saide they would: then they toke their othes before the Judge, at which time the Judges father wold haue sworne, but the Judge would not suffer him. And when

the ſaide three witneſſes had ſworne, they plainly confeſſed before the Iudge and all the companie, that they neuer heard the ſaide Farmer conſent and agree to any ſuch thing. Howe chanceth it then, ſaide the Iudge, that my father doth bring you as witneſſes on his ſide? Forſooth, ſayde they, he offered eche of vs a good ſumme of monie, to beare witneſſe againſt this Farmer in this matter, when he ſhould will vs: but we would take no monie of him, ſaying we would receiue it of him, when we had done him pleaſure: purpoſing by this meanes, to ſaue this innocent Farmer, if need ſhould require, from loſing of his Farme, as I hope now we do, abhorring in our conſciences his wicked practiſe to betray the innocent. Then the faultles Farmer held vp his eyes to Heauen, and ſayd: O Lord I thanke thee: when I came hither, I looked to haue had none other witneſſes on my ſide but onely my ſelfe, but nowe throughe thy goodneſſe, thou haſte rayſed fiue witneſſes to helpe me, beſides a moſt true and vertuous Iudge, whoſe father hoped to ouerthrow me, through the helpe of his ſonne, and three witneſſes that he procured himſelfe: but thou haſte broughte his owne witneſſes againſte him, and they haue made him to fall, by whome he thought to ſtande. Then the Iudges father hanged downe his heade for ſhame, and the Iudge his ſonne did weepe euen for ſorrowe: ſaying, O father what a dolefull daye is this? What meante you to committe ſuche wickednelle? Why didde you come before your louing ſonne with ſuch an euill and ſhamefull cauſe? Didde you thinke that I, though I be yong, am a Fole? Or did you beleeue that by affection I woulde be wonne and enticed to doe wrong? Or thoughte you, that bicauſe you are my father, you therefore ſhould allure me to falſhode? You know that a Iudge ought to bee a father to the fatherleſſe, a defender of the innocente, a ſuccourer of the ſorrowefull, a protector of the poore, and a helper of thoſe that bee oppreſſed. *Iuſticia* is portrayed with a vaile before hir eyes, whereby is ſignified, that true Iuſtice ought to bee blinde, and not to reſpect the perſon with the eyes, but the matter with the minde. And alſo ſhe

hath

hath a paire of Ballances in hir hande: signifying, that as a true Ballance doth weigh equally, so true Justice shoulde not weigh nor wring on eyther side, vppe nor downe, but equally, according to truthe. Oh what a griefe is it to my heart. You knewe full well that the matter was wrong: and I partely smelled that it was not right. I mysliked it when you would haue it proceede against him in his absence: You might be sure that when I offred to giue him monie out of mine owne purse to let you haue his Farme, and also monie vnto you to release your interest thereof to him (which I thought was but small) that then I perceiued your matter would not fal out very wel. Oh infortunate father, that doth burste the hearte of your wofull sonne. With that his father fell downe on his knées, and with weeping teares sayde: O sonne, would to God I had followed your counsel, then this shame had neuer come to me: saying to the Farmer, Oh Farmer forgiue me, and desire my sonne to be good vnto me: The Lorde forgiue you sayde the Farmer, I woulde it lay in my power to release you. Then he sayde to his sonne: O my deare sonne bée fauourable vnto mée. Then the Judge his sonne sayde, Ryse vppe father and knéele not to mée, it is rather my parte to knéele to you: O father, when I offered and coulde haue pleasured you, then you woulde not: and nowe that you are desirous and would haue me to do you good, I cannot. You know we haue a seuere King, and our Lawes are extreame and may not be broken: so that if I should moderate Judgement contrarie to the Law, I should not pleasure you, but vtterly vndo my self. For though I wold spare and fauour you, the King by his espials would heare of it; who therefore would execute mée with al extremitie, and wold punish you with al seueritie: and so I should bring you to greater veration, and my self to destruction. Therfore father be content, for there is no remedie but that I muste néedes giue suche Judgement on you, as your offence requireth by the Law. Separate my father a little aside, sayde the Judge, and bring the Gentleman hither.

Siuqila. But by the way I pray you tell me, did the Gentleman vnderstande howe the matter went?

Omen. No forsoth, which you shall perceiue by the sequele: When the Gentlemã was brought to the bar before the Iudge, the Iudge loked on him as pleasantely as he coulde, and sayde, sir I am sorie that this foolishe Farmer hath both troubled this Court, you, and my father, with such a vaine matter, for I perceiue by the witnesses, my father, and you, that he consented to the making of my fathers Lease by you, though he wil not fully affirme it: But will you tell me truely of one thing that I shall aske you, sayde the Iudge: to whome the Gentleman answered, Yea sir that I will if I can: But do not fable with mee sayde the Iudge, for if you should make a lie to me in this case, therby you should incurre no smal danger by the Lawe, if it bee knowne: therfore before you speake aduise your self wel: Were you presente, or did you heare this Farmer, when he consented & agreed that you shuld make my father a Lease of his Farme? Wherat the Gentleman mused, and stayde and sayde nothing: Then the Iudge saide, I perceiue you followe my counsell, for you take good aduisement before you speak. Though I bad you be aduised what you saye, yet my meaning was not that you should say nothing, and not to speake at all: Why doe you not answere to my demaunde? If you be sure that you hearde him speake it, what need you feare to say so? If you did not, then tel me accordingly. But all this whyle the Gentleman would say neuer a word. It seemeth sayd the Iudge, that this my question doth driue him to a narowe strait, for he thinks if he should say that he heard him not speak it, and my father and the other witnesses should before affirme the contrarie, then he should bring a great suspition to his matter: If he shoulde affirme that hee heard him speake it, and they before denied it, then he should be punished by the lawe for a Liar. Gentleman, Gentleman, said the Iudge, your being mute shewes you are driuen to a mischiefe, and this your silence bringeth a maruellous suspition. This is very strange, that you are thus tong tied so sodainely. Where some marre their matter with speaking too much, you

meane

meane to amende it by holding your peace and saying too little. Wel, seeing you wil not aunswere me, I wil no further trouble you therein. I perceiue you did not heare him speake it: whiche you are as loth to vtter, least you should proue them liers, which hath confest it, as to tel a lie, for feare of your owne punishment. They needed not to haue called you for a witnesse herein, for they were foure besides you, and fewer are sufficiēt for the trial of truth be the Lawe, yet it had bene most requisite that this Farmer shoulde haue consented to your selfe, for the making of a Lease to my father, considering you coulde not do it without his good wil and agreement, wherein I must needes say there was a great ouersight in you. But their witnessing of the matter is sufficient, whereby your Lease must needes be good that you made to my father: but though before you woulde not aunswere by demaunde, yet I beseech you to graunte this my request: what is that? saide the Gentleman (being wel cōforted with the Judges pollitike words) forsooth said ye Judge, this Farmer I perceiue doth mourn, for that he feareth he shal lose his Farme, and the more, for that he hath neuer a house to dwel in, whose case I do pittie: And for that I haue gotten my fathers good wil, that he shall haue it againe, I beseech you doe so much at my request, as to make him a lease of the same, & he shall pay you your due Fine therefore, and so you maye repaie my father his fine againe: Wherat he seemed more sad than hee was, and paused a good while, and at length saide: I am verye loth to doe it, he deserueth but small fauour at my hande, neyther haue you anie suche cause to speake for him, considering he knewe that youre fathers lease was made with his consent, and yet refused your bountiful offer, saying that he woulde not yeelde his good will therein (whiche as appeareth was as good as nothing) for fiue thousand pounde, though now he is like to lose it for a great deale lesse: wherefore I beseech you perswade me no further therin, for he shal neuer haue it. Wel seeing you wil not do so much for my sake, saide the Judge, I must needes thinke my self the lesse beholden to you, the thing is your own, you may do what you wil, I cannot compell you: but hereof

A good policy to try him.

I am sure, if you coulde be as wel contente to take him for your Tenant, as he is to accepte you for his Landlorde, you would not put him from it: and to say trueth, in my hearing he hath curteously vsed himself towards you, and before as I am credibly informed, wherby you haue no cause to be so ernest against him. You know that none can giue you a greater Fine nor more Rente than he doeth, and therefore there is no reason, why you should be so desirous, to put forth your olde auntiente and honest Tenaunt, for a new Tenant, without any commoditie, whose conditions and honestie, you haue not so wel tryed. Marke the sentence of Christ, which is: Whatsoeuer you would that other doe to you, doe euen the same to them: cõsider if you were his Tenaunte in this case, and he were your Landlord, would you be content that he shoulde turne you out of his house, and let it to another? I thinke you would not: therefore as you would not haue Christ to turne you out of his house in Heauen, so turne not this your poore Tenaunt out of youre house on earth. Though I woulde graunte it him, saide the Gentleman, I thinke your father woulde not release his right therein: I tolde you before, saide the Judge, that I had gotten my fathers good will therein, therefore if you will graunt him your good will, I shoulde thinke my self much bound vnto you: sir, said the Gentleman, for that he hath yelded vp his interest, I wil be aduised therein, it maye be that hereafter vppon some better consideration, I may be allured, but as yet I will not. Now sayde the Judge, that you haue giuen me a full answere, I know whereto to trust: but seeing you thinke you haue done with me, I muste proceede further, for I haue not done with you. Because you are so straight laced against your honest Farmer, and that you are so desirous to haue my father your Tenaunt, and to put him out, it is impossible but something doeth driue you to do it: for as I said before, if you haue no gret Fine nor more Rent for it, than you had of this man, there is no reson to lead you to change your honest known Tenant, in whõ you can finde no fault (as you confessed before) for a straunger whose conditions you know not: therefore I am fully perswaded, ỹ you haue or shal haue a greater Fine, or more Rente, or

No reason indeede.

Good counsel.

rather both, than you ſhould haue of this Farmer, as before he wiſely ſurmiſed: wherefore tel me truely & lie not, as you will auoide ỳ danger therof, how much did my father giue you for a Fine? then the Gentleman ſaide, he gaue me no more, thã one yeres rẽt of my Farme: take hœde ſaid the Judge, ỳ you make not a lie: you were better to lie twice before ſome other than once before me: lyes are dear wares I tel you in this Coũtry: bicauſe my father was ſo loth to take this Farmers Fine, for ỳ Fine he gaue you, it made me iudge ỳ the ſame did not amoũt to his Fine by a great deale: & bycauſe you required a quittãce of my father, wherby you wold haue ỳ one diſcharge the other, it ſhewed ỳ the Fine receiued of my father, was muche more than your Tenants, which he ſhould repay to my father, or els why ſhould either you deſire a quittance of my father, or he refuſe to make you a quittance therefore? The preſumptions are ſuch, which before I haue alleaged, ỳ it is almoſt impoſſible but ỳ the greatnes of the Fine, did allure you to let it to my father. And beſides ỳ, to tel you flatly, my father hath bewrayde youre Fine to me, which I am ſure in this caſe would neither lye on himſelf nor on you: therfore it is but a follie to conceale it, for it was ſpoken before too manie now to be hid. Therfore tel me truely, and lye not, for if you do, you ſhal pay for a double lye, which wil be ſmal to your eaſe: what Fine did my father giue you to make him a Leaſe? nay, ſpeake the truth and ſhame the Diuel, the ſum was too great for you to forget: you were better tel truth & to auoide the danger of lying, than to tell a lye, & neuertheleſſe the truth be knowen. Then the Gentleman gaue a great ſigh, and ſaid nothing. Gentleman, ſaid the Judge, your holding of your peace is as good as a grãt, ſay either yea or nay, for I am indifferent: but this I tel you before, ỳ Fine is confeſt ỳ he paid, therfore it is but follie to go about to hide ỳ, ỳ cãnot be hid, anſwere me one way or other. Then ſaide the Gentleman, hath he confeſt it indeede? he hath brokẽ promiſe with me: but ſeeing he hath confeſt he dide giue it, I wyll alſo confeſſe I receyued it. Howe muche was there of it ſaide the Judge, forſooth it was two hundred pounde in gold, ſaid he: but

Great preſumptions.

if I had thoughte your father woulde haue kept his own counsel no better, he shoulde neither haue had my Farme, nor I woulde haue had his Fine. I doubt that this great Fine, sayd the Iudge, went not without enhauncing of the Rent, I praye you therefore tell me truely, shoulde not my father haue paide you more Rent, than this your Farmer doth: no truely, sayde the Gentleman, and if you will not truste me, I haue the counterpaine of the Lease, here to shewe: and with that, he toke out of his bosome the Lease and shewed it to the Iudge, wherein there was no more Rente to be paide, then the auntiente and olde Rente, whiche the Farmer confest to be true: and then the Iudge, espying the ende of a Paper sticke out of his bosome, which was by the meanes of taking out his Lease, saide to the Gentleman, what writing is that, that hangs out of youre bosome: doth not that writing belong to your bargaine: at which time he durst not answeare for feare of lying, let me see it I pray you: saide the Iudge: whereto the Gentleman was verye loth, but there was no remedie, the Iudge woulde needes see it: which when the Iudge had redde, he saide to the Gentleman: here is a great Bil of debt, it seemeth hereby that my father oweth you a greate deale of money, but I feare either you cannot, or wil not tel wherfore he doth owe it you. This is a verie straunge debt that is one C rr. yeares a paying: I pray you tell me, wherfore doth my father owe you thus muche as is contained in this Bill: the summe is not so smal, but that you maye wel remember what you sold him for it. Well seeing you will not speake, I smell wherfore it is: Farmer, saide the Iudge, what Rent didst thou paye to this Gentleman euery half yere: forsoth saide he, I payde tenne Crownes at euery halfe yeare: and at what dayes, sayd the Iudge, did you paie youre Rente: Truly, sayde the Farmer, at Michaelmasse, and at the Annuntiation of Marie the Virgin. Nowe I perceiue I gesse truely, saide the Iudge, for it is manifeste hereby, that this great Fine went not without enhauncing of the Rent, for, as much Rēt as is to be paide by the Lease euery half yere, so much, and euerye halfe yere, at the same dayes and times during the Lease, is to

The hanging out of a Paper brought out the truth.

be

be paide by this Bil: which apparantly sheweth, that this Gentleman hath rackt his Rent as much more as it was. It is not for nothing, that the Cat winketh when both hir eyes are out: so here it appeareth what was the cause that you and my father were so loth to vndoe your bergaine and graunt. If this great Fine and this raising of the Rente hadde not bene, you woulde not haue bene so earnest against this your Farmer, neither yet would you haue denied me my request as you did: but now to be plaine with you, wheras you thought that this Farmer was ouercome and vanquished by your witnesses, and that he should lose his Farme, it is fallen oute cleane contrarie, for the witnesses that you brought to confounde him, haue condemned you, through Gods good prouidence. Therfore that, that I did, was by policie, to make you beleue you had ouercom this Farmer, to fetch you further in and to see how you would haue vsed him if you had preuailed. Your denying of my request hath gained you nothing: for if you had gently enclined to my desire, & been willing to shew this Farmer fauor at my request (though he stode in no such neede of it) perhaps I would not haue sifted you so neere as I did. Thus you may learne, that the graunting of a trifle at some time, is better than persourming of a weighty matter at another time. And nowe though you meante mischief to your Farmer: God hath tourned it and muche more to your selfe. You thought to haue vndone him by enriching your selfe, but you haue not hurt him, but shamed and empouerished yourself. Though my fathers couetousnesse made him offer you such a Fine: yet you should haue had more wit, than to haue receiued the same. O sir, saide the Gentleman, there was a great fault in him, because he did offer it: then said the Judge, as great a fault was in you, because you did take it. Then he said again, If he had not offered it, I should not haue taken it. To whome the Judge saide againe: And if he had thought you woulde not haue receiued it, he would not haue proffred it. You are a Gentleman, and as I vnderstand, of good knowledge and learning, whereby you shoulde rather haue counselled him to goodnesse, than consented to him in wickednesse. O sir, saide the Gentle-

It is true.

man, it was long ere I would yéeld vnto him, and I tolde him all the daunger of it. Then sayd the Iudge, you haue bewrayed your own follie: heerby it appereth that you were in more fault than he, that knew the dangers, and did fall into those dangers: a foule shame it were for one to giue another warning of a pit, and to fall into the same pit himselfe. He committed that euil to which he enticed you: but you committed that myschief, which you aduised him to shunne. Then the Iudge called for his father to be brought before him, and when his father came, the Iudge sayde: O what an infortunate sonne am I, that must be enforst to giue iudgement against mine owne father? natural affection willeth me to pleasure my father: but the obedience to my Prince doth persuade me to punish my father. I am so wrapt in the net of necessitie, that there is no way to auoid the mischief. If I giue iudgement on this Gentleman as he doth deserue, and saue my father from that he deserueth: then I shal not onely be a partiall Iudge, and so a false Iudge: but also I shall therby procure mine own confusion. If I giue true iudgement, as a iust Iudge ought to do, then many wil detract me & speak euil of me, yea and when they sée me goe in the street, wil point at me, saying: Behold the wicked and hard-harted sonne, that gaue cruell iudgement against his owne father. Well, of two euils the least is to be chosen, I were better to please God, and obey my Prince in iudging truly, than to auoid slanderous reportes of the witlesse by iudging vniustly. O how loth I am to do that I am enforst to do. And with that, this yong & notable Iudge began to wax very pale, and so swounded and fell out of his chaire, whome euery one then présent thought to be dead.

Marke this.

Siuqila. But he died not (I hope) for it had bin great pittie he should, for that he was both wise, learned, & a righteous Iudge.

Omen. No, they recouered him at that time, but they were enforst to carie him home présently, as one liker to die thã liue.

Siuqila. What became then of the Gentleman, & his father?

Omen. They were both committed to prison vntill the next day, when another Iudge gaue iudgement against them. They had the law extreemly executed on them, for their making hurtfull

ful lies before the Iudge, according as in our former talk I declared to you: besides that, the Gentleman for taking that Fine, and the Iudges father for giuing ỳ Fine, gaue the fourth part of all their goods, wherof the King had the one half, & the other half was solde and equally distributed among their poorest neibors. And the Iudges father for hiring his neibors Farm without his consente, and the Gentleman for letting it without his Tenants consente, had their Houses and Grounds belonging to them taken from them, and were let to their next poorest neibor for the space of .vj. yeares. And bicause the Gentleman did dwell in his owne freelande, the Farmer therof paide his Rent to the Gentlemans wife, for the mainteining of hir and hir children. And there was a proclamation made, that whosoeuer did let or set either House or Ground to either of them for the space of .vj. yeres, should forfet their House they dwelled in, and the Ground belonging to the same, to the King. And moreouer, the Iudges father did weare on his backe and bosome for the saide terme of .vj. yeares, these words following: This man practised to put his neighbour out of his House.

A good iudgement for those that hyre Houses from their neighbours.

Siuqila. Truly he had bene better to haue bene content with his olde, than in that sort to haue hyred a new House. Surely I like the law wel, but I like the executing of it better: I beseech you tell me, had the Gentleman no moe Houses to dwell in.

Omen. Yes he had one other of his owne, else he should hardly haue hired one: for few would haue bene his Landlord, therby to make themselues no Landlordes.

Siuqila. But what iudgemente was giuen on them for enhancing of the Rent?

Omen. Truly the Gentleman for the same was adiudged, to receiue for .vj. yeares but one halfe of the Rents of all his Landes: and the other halfe was yearely so long employed on poore mennes children, to traine them vppe in learning. And the sayde two Hundreth poundes that the Iudges father gaue vnto the Gentleman for a Fine, was equally giuen and distributed among the three witnesses that vttred the truth on the Farmers side.

Siuqila.

Siuqila. Out of doubt this matter was well and wisely handled, the yong Iudge was worthie to be commended, the offenders had that they deserued, and the three honest witnesses wer condignely rewarded. Our countrie is not altogither barren of good Landlords and Gentlemen, besides our famous and worthie Prince, which do take very easie Fines, & neuer enhaunce any Rentes.

Omen. Then I perceiue your Prince and such Landlordes can lack no Tenants, no more than your great Benefices can lack Parsons or Vicars. I would iudge, that such as pay smal Fines and haue their Farmes by the olde Rent, that they are a great help to the poore Artificers that dwell nigh them.

Siuqila. Wherin do you thinke that they should be such help to them?

Omen. Forsothe in the selling of their corne, cattell, milke, butter, and cheese, with their other profites that doe rise of their olde rented Farmes.

Siuqila. Howe so I pray you?

Omen. Bicause they doe sell the same a greate deale better cheap (as good reason is) than they do, that pay such great Fines and rackt Rentes.

Siuqila. In deede it were great reason they should so doe, but they that haue their Farmes by the olde Rente, doe rather sell their corne and cattell more deare than the other: for they hauing no such neede, do keep their corne and cattel, and other profits vntil they be more scarce and dearer, and so do sel the same to the most aduauntage. Yea beside that, they are so greedie, that if they may haue but one halfpennie in a Bushel ten or twelue miles off, they wil carie it thither, rather than their neighbors shall haue it that dwell within a mile of them, though somtime they haue lesse there than they might haue had at home. And the poore Tenantes, that pay great and excessiue Fines, and rackt Rentes, are of necessitie constrained to sell their corne afore hande, yea perhappes halfe a yeare before it be ripe, whereby for readie monie they haue not the halfe it is worth. And furthermore they are constrained daily to carie their commodities

Against reason.

to

to the market, as soone as they are readie: so that theirs are all solde, and perhaps they are readie to buie, before the other that haue their Farmes by the olde Rent begin to sell.

Omen. Surely it is pittie it should be so suffred: there riseth a great inconuenience therby. They that should help to ease the poore, are an occasion of empouerishing the poore: and they that haue their Farmes cheapest, do sel their commodities dearest.

Siuqila. It is so: they that kep their corne, butter, and cheese vnto the laste ende, doe saye, that were it not for the keping of their corne in store with their other profits, the markets would be vnserued: so that it is for a Common wealth, and that therfore they are to be commended.

Omen. Their wordes shewe fairer than their dedes do declare. I would say that they meant wel, and that they did it for a Common wealth, if they did sell then their corne and cõmodities by the same price (or cheaper) as the other solde theirs that first serued the markets, or that were driuen to sel soon, to serue their necessitie. But bicause they sel them dearer, it is manifest that they kep their corne and cõmodities so long vnsold, rather for their owne gaine, than for the commodite of their Countrie. Such an enormitie would not be suffred with vs.

Siuqila. That, and many moe are daily permitted with vs. Well, thoughe your Countrie exceede all the Countries in the World, for good Landlordes: yet we haue diuers, as I said before, that are so goolie and zealous, that they will neyther raise their Rentes, neither put out any of their Tenantes, vnlesse it be for some great and worthie cause. And amongest all others I will tell you of one, whose example I would to God that many would followe.

Omen. You haue told me of diuers abuses in your Countrie, tell me nowe of one good example.

Siuqila. With all my heart. I heard it credibly tolde, that a noble man with vs of great fame, of good report, and generally welbeloued, had a certaine Tenant, who though he hadde his Farme without Fine, and by the olde Rent, yet prospered but meanely therein: nigh whom, or not very farre off, dwelled one

An excellent example of a good Landlord

more grædie than godlie, and more couetous than charitable, that went to the owner of theſame Farme: who when he came to him, ſaide: It may pleaſe your Honour to vnderſtande, that you haue a Farme in ſuch a place, and ſuch a man dwelleth in it, if you will be ſo good as to let mée be your Tenante, I will giue you thus much for a Fine. I can not lette it vnto you, ſayd the owner of the Farm, for there is a Tenant in it alredy, whō I would be loth to put out. Sir, ſaid the fellow, he is a very yll husband, and he doth not thriue on it: & ſurely I thinke he either doth not pay you his Rente, or elſe ſhortly I feare he wil not be able to pay it. Troweſt thou ſo? ſaid the Lord of the Farme, belike he is an il husband, for he hath his Farme cheape ynough. Wel, ſaid the Nobleman, come to me ſuch a day, and I wil thē talk further with thée. And ſo the ſame Caterpiller that deſired his neighbours Farme departed. After which the ſaid Nobleman ſent for his Tenant, to whome he ſaid when he was come to him: ſirra I vnderſtand that you are a very ill husbande, and can not thriue on the Farme that you haue of me. And moreouer that you do not pay me my Rent: and that within a while you will not be able to pay it, you runne ſo farre behinde hand. I beſeech your Honour, ſaid the Tenant, to credit no further of me than I deſerue: the truth is, & I muſt confeſſe, that I haue not much proſpered on it, but theſame is neither through negligence nor ill husbandry: for my ſtock is much decreſed through the death of my Cattell, beſides many other great loſſes & hinderances that I haue had: but as for your Rent, what ſhift ſo euer I made, I thank God, I haue alwayes paide it from time to time, and neuer haue beno behinde withal, nor I truſt neuer to be: which if you wil not credit, your Bailie, I am ſure, will not deny, but that he hath at euery Rent day receiued it. Then ſaide the Nobleman, if it be ſo as you ſay, I am the more glad. I am ſure you payde no Fine for it, neither haue I raiſed your Rente, therefore it would greeue me if you ſhould not thriue on it, eſpecially through euil husbandrie. As for loſſes otherways, as the death of your Cattel and other caſualties, you muſt be cōtent and giue God thanks therfore: God can & will proſper you

better

better when it pleaseth him: wherefore take patiently & thankfully what he doth send, for pouertie and riches come both from him. And if you decay or be empouerished, so it be not by your owne follie, you shal not want aide of mée, therfore play the good husband. The Lord saue your life, said his Tenant. Then sayd the Nobleman: thou maist sée I haue dealt well with thée, for I haue bin offred roundly, to displace thée, which some would not haue refused. And bicause thou shalt be sure this is true, come such a day to me, and thou shalt heare more: but be of good cheer, for neither monie nor frendship shall allure me: & sée thou faile not to be with me as I haue apointed thée. Wher with his poore Tenant was faine, and went merily away.

Omen. What followed then? proceed on in your tale.

Siuqila At the day apointed they both came as he willed thē, but before the greedie Fine-offrer came, the poore Tenant was placed priuily behinde a cloth, where he might heare what was said. And then the Nobleman said: welcom my frend, hast thou brought me the monis that thou offredst me for a Fine for my Farme? to whome he gladly answered, Yea sir that I haue: to whom the Nobleman saide, I perceyue thou knewest I lacked monie, & so I do in déed, it could not come in a better time than now. But I pray thée tel me one thing, is my Tenante an vnthrift or an yll husband that now hath it? Yea truly sir, said he, he is a very poore man, and far behindhand, and it is thought he wil not in a whyle be able to pay the Rente. I tell you for good wil & as you shall finde it. If it be so, said he, I am beholding to thée: wel, it is méet to haue witnesses at our bargaine: and therwith his poore Tenant came from behinde the cloth, who heard all that was spoken: whom when the other saw, he was something amased, thinking then that al was not well. And then the Nobleman sayde to his Tenante, you may sée sirra that I may haue a good fine for my Farme of this man, whereas I had none of thée, who though he giue me a Fine for it, yet hopeth to prosper on it, though thou without a Fine canst not prosper theron. Besides that, this man telleth me that thou arte not able to pay me my Rent: nay it should séem that it is vnpayde already.

Sir, saide the poore Tenant, I haue hearde euerie worde what he hath said, he speaketh it rather of malice to put me out of my Farme, than of any truth or good ground. I haue tried that alreadie, said the Nobleman. Then with an angrie countenance he turned towards him, that offred him the Fine to put out his Tenant, and saide: Ah Varlet, hast thou such an opinion in me that monie shall make me to doe that which charitie forbiddeth me to doe? Didst thou euer heare, that I was louer of brybes, or an vndoer of my Tenants, or so greedie of gain, that I wold hinder the poore? How durst thou be so bolde, to procure me to that, that I haue always abhorred? Thou knowst that I haue always desired to succour the poore, and thinkest thou that monie can cause me to make my poore Tenantes beggars? Thou mightst iudge that I were maruelously changed, to beggar my Tenants to enrich thee withall. What Diuel did driue thee to deuise this drift? I vnderstand that thou hast too much liuing, and more than thou bestowest wel: and this my poore Tenante hath too little, and bestowes that well that he hath. Suche cutthrotes as thou art haue many ynough to vndoe your poore neibors withal: but you haue none to do good: thou willingly wilt giue .xx. l. to thrust thy brother out of his Farme: but thou wilt grutch to giue .xx. grotes for the defense of thy Cuntrie. O if euery one were of my minde, and regarded your monie no more than I do: so many should not be thrust out of their Houses as be. Then the wicked Fine-offerer saide, I beseech you forgiue me, I am sorie I haue offended you, this shall be a warning to me as long as I liue for going aboute to take any mans House or Farme from him. And then he was about to depart: nay, said the Nobleman, I wil not so leaue thee, thy faulte deserueth not so to escape: oh that there were a Law to hang vp such as thou, who in my conscience deserue more to be hanged, than the theef that doth steale for need. They steale through necessity, but thou and such as thou, steale with superfluitie. And the theef through need doth rob a man of a little monie in his purse, but thou and such as thou steales needlesse, and robbes a man, his wife, and children of al the liuing they haue. Therfore by your leaue, you

Marke this saying.

shall

shal not escape my hands so.

Omen. What did he with him then I pray you?

Siuqila. He caused him to be openly set in the stocks, whereby his doings was not onlie blased abroade, but also manye wondred at him, for his uncharitable doing.

Omen. I thinke none that heard of it would proffer anye Fines to ỹ worthy man, to displace any of hys Tenants. Doth hee that handled ỹ Fine-giuer thus, fauour Gods word or note?

Siuqila. Yea that he doth, and that mightily.

Omen. It appeareth Gods worde taketh roote, and worketh great effect with some of your Countrey.

Siuqila. With some say you: nay with a great sort thanks be to God, and I hope it wil worke more effecte ere it be long. I would faine know of you, whether anie of your Landlordes, exact on their Tenaunts, to giue them certaine boone daies to ploiwe their ground: and to be readie when they commaunde thẽ, to help with their Weanes or Cartes to carrie home their Wood, Hay, Corne, or other things when they stand in neede.

Omen. Truelie none with us knowe what boone daies doe meane, none with us doe trouble their Tenaunts, to carrie anie thing for them: for the Gentlemen and other of greater liuings, haue carriages of their owne, to serue their owne turne: for they thinke their Tenants stand more in neede of helpe thẽ they, marrie they vse their tenaunts so curteoulie, and loue thẽ so heartilie, that their Tenants offer of their own good wils to helpe them with their carriage, but they moste commonlie refuse it, and will not suffer them to doe it, vnlesse in a time of great necessitie, for they wil not hinder their Tenaunts to pleasure themselues. They know that one daies carriage (especiallie at some time) will hinder a poore man, therefore if they haue not carriage ynough of their owne, to doe their businesse, they will rather hier other mens Carts with their money, than to hinder their Tenaunts, to saue their monie: nay, there are manye Gentlemen and other of higher degree with vs, that haue no Cartes and Ploiwes, with Cattel to furnish the same, than will doe their owne businesse, euen purposelie to aide and help

They of *Manqsun* know not what boone dayes do mean.

Few Landlords do so.

their poore Tenantes and neyghbours therewith, when they stande in neede: and a poore man cannot so sone haue an Oxe, a Horse, or a Cow, miscarrie, but wel is he that can bring them first another Oxe, Cow or Horse, to help their want withal.

Siuqila. And is this commonly vsed with you?

Omen Yea truly almost in euery place.

Siuqila. And with vs it is almost in neuer a place: I perceiue that all degrees followe Gods word so earnestlye and zealouslye with you, ỹ therfore it excédeth al the countries in the world. I wil not say but there may be some one good man here & there with vs, ỹ if a poore mã haue an Oxe, Cow, or Horse, miscarrie, wherby their Plow is like to stand stil, or their children want milke, wil lende thẽ, or perhaps sel thẽ vpon a price, to be paide at a day, a Cow, Oxe, or Horse, to supplie their necessitie: but to giue thẽ a Horse, Cow, or Oxe in that case, I feare there are verie fewe. Marry I thinke there are mo, that are so grédie of their Rente or of their debtes, that if a poore man be behinde with his Rente, or lacke money to paie his debtes, will rather plucke awaye one of his kine from him, or an Oxe, or Horse from his Plowe, whereby his Plowe shall stande stil, or hys children wante milke: of this sort I thinke we haue moe than of the other. I perceiue then that the Tenauntes with you are not muche troubled with their Landlords, for carriage.

Omen No verily, I haue tolde you the verie vse of our countrey therein. I woulde all the Tenants in your Country were no worse vsed in this behalfe, nor in anye other than ours be.

Siuqila I would they were not: some of our Tenants wold thinke they were well, if they were but halfe so wel vsed. But thogh some with vs be wel vsed: yet I am sure that al with vs wil neuer so wel be vsed. I wil tel you a prettie storie touching this matter if you wil be content to heare it.

Omen. Yes I will both heare it, and marke it attentiuely: therfore begin it when you wil.

Siuqila. There was a Nobleman had a great deale of timber or stone, to be carried, for certain buildings ỹ he had in hande: whervpon he was constrained to send to all his Tenants that were

were any thing nie him, & other of his friends besids, to request thē to help him wō the cariage: which to do, some wer verie loth, & some promised with a faire outward shew, though inwardly they were unwilling, but few or none durst denay, for feare of his displeasure: wherby at ỳ day appointed he had a great cōpanie of Carts, ỳ brought the stones or timber for his saide building: & when they had al unloded, he called unto him them that came with the Carts one by one, saying unto thē: I thanke you my friends, for the paines and trauel you haue taken wyth me this day. And thē he said to one of thē: now tel me truly I pray you, whether did you help me with your Cart to day, for loue or for monie? for soth my Lord said he, I came to you for good will & loue: I thanke you said he, carrie him in and let him dine ere he go, (for he had prepard a dinner for all thē ỳ came to him for loue & good wil) & then he said to another of thē: I pray you flatter not with me but tel me truly, whether you did come to help me this day, for loue or for mony? for soth said he, I came to help your Lordship only for loue and good wil: I thanke you said he euen with al my heart: carrie him in & let him dine ere he goe. Then he asked another whether he came to helpe him for loue or for mony: my Lord said he, I am a verie poore mā, & I might verie ill haue come this day but for pleasuring your Lordship, therfore I came for mony: & monie shalt thou haue said he, and god a mercie too: & then he gaue him mony for his labor: carrie him in, said the Lord, & let him drinke ere he go, & so he drunke ere he went. So that they dined ỳ came for loue, & they drunke & had money, ỳ came for mony. & thus he went through & asked a great sort: and some said they came for loue, & some said they came for money. At last he came to one of the Carters, and said: I pray thée good fellow tel me truely, whether didst thou helpe me this day for loue or for mony? shal I tel you truly my Lord? said he: yea I pray thée hartily said ỳ Lorde: truelye my Lorde saide he, I came for neither loue nor money: didst thou not saide the Lorde, wherfore camest thou then? for soth my Lorde saide he, I came for feare: nowe god a mercie good fellowe, saide the Lorde, I thinke thou hast tolde me truer than

all

all the reſt, I perceiue thou haſte not fabled with me, thoughe manie of them haue flattered with me: carrie him in, ſaide he, for he ſhall haue both money and meate, and ſee in any wiſe y he ſit at the vpper ende of the Table: and ſo he had both meate and monie and greate thankes of the Lorde, for his true ſaying.

Omen. Nowe ſurelie he was a good fellowe, I dare ſaie he ſpake as he thought, whereas few of them thought as they ſaid. There are manie I think in your countrie, that helpe their Lãdlordes with their Waines and Cartes, more for feare than for monie, & more for mony than loue: but all the Tenants euerie one in our countrie (none excepted) doe helpe their Landlordes onlie for loue, and neither for monie nor feare.

Siuqila. Surelie it appeareth thereby (if you had ſaid nothing elſe) that your Landlords are godlie, and your Tenauntes are louing. Nowe ſir let me go further with you: do your Gẽtlemẽ and rich men take and encloſe their Commons, from the poore Artificers, Labourers, or from them that dwell in ſmal Tenements and Cottages?

Omen. I maruel why you doe aſke me ſuch a queſtiõ: I told you before that our Landlordes and al other, did not only ſo remember the ſhort ſentence of Chriſt and follow it, (whiche is) Do as you would be done vnto, that they will doe nothing to their Tenaunts, nor to any other, but as they would that they ſhould do to them: and do you thinke that if they were Tenãts, & their Tenãts their Lãdlords, that they wold wish they ſhold encloſe their Commons from them? no I warrante you. Naie our Gentlemen and Landlords, do not encloſe their Commons from their poore Tenantes, but encloſe their Cõmons for their poore Tenants.

The encloſing of the Cõmons in *Mangſun*.

Siuqila. That is very ſtraunge, I pray you let me heare your further meaning therein.

Omen. The taking in and incloſing of the Commons with vs, is ſuch a commoditie to the poore Tenantes and Farmers, that they are marueilous deſirous to haue their Commons encloſed.

Siuqila.

Siuqila. And contrary, much inclosing of the Commons with vs, is such an empouerishing of the poore Tenãts and many Farmers, that nothing doeth here or greeue them more than the taking in of the Commons.

Omen. Yea, but if your Gentlemen, Landlords and your inclosers of Commons woulde doe as they doe with vs, then your poore men, commoners & other Farmers, would desyre to haue their Commons inclosed and taken in as well as we.

Siuqila. I pray you tell me, after what sorte therefore, is your Commons taken in and made seuerall?

Omen. I will tell you: but firste by the way, when politike heads and wise wittes, had considered and found out, that it woulde be maruelous profitable for our countrey, to haue their Commons inclosed, they began to procure to bring it to passe, but it seemed so hurtefull to dul heades, for the poorer sorte and the Farmers, that they in no wise woulde graunt vnto it, for that they had all the commoditie thereby, and the Lords of the soile and Gentlemen had little or none: thinking they would haue all or the best part from them, if they shoulde be enclosed. But the Lords of the soile, and the Gentlemen with the wiser heades perswaded them, saying: You see good fellowes, and our louing Tenants, we haue euer loued you and vsed you well, and as we woulde do to you, so we woulde haue you to doe to vs, if we were in your case: be not therfore wedded to your wil'es, but rather regarde good counsell and reason. We see you haue among you much ground and little gaine, much toile and small profite: Sommer can scant gette you that which Winter consumes: If eche of you had but the thirde part of your ground enclosed, that you haue nowe in Common, it woulde feede you moe cattel, bring you more hay, yelde you more corne, and laste you much longer: whereby you shoulde haue more profite, and lesse paine, and more pleasure, and lesse toile. Some of you that haue store of fodder, woulde saye from putting in youre cattel into the Good counsel.

Commons, vntill the graſſe were well growne, and fully ſprung: other of you that haue not to fede your cattel withall, will not conſent to tarry ſo long, being driuen through neceſſitie to putte youre cattell on the Commons before it haue a head: ſo that ſodainely you ſhoue on ſuche a number of cattell, on a greate deale of ground, but a ſmal deale of graſſe, that, what with their hungrie eating, and their greate trampling, your Commons is conſumed in a moneth, the thirde parte whereof incloſed, would haue ſerued well a quarter of a yere. And whereas the one halfe of your Arrable ground and Medowes, are common euerye yeare, for euerie mans cattel to go and fede on: if the ſame be incloſed and ſeuerall to your ſelues, your Medowes will beare you Hay euery yeare: and you may ſowe your Arrable land euery yere, or as ofte as you liſte, according to the goodneſſe of youre grounde: ſo that by this incloſure, you ſhal haue yerely a marueilous commoditie and profite, more than euer you had before. Wherefore, if you will be ruled by vs, as you may well credite vs, (for we feare God ſo muche, that we hadde rather hurt our ſelues than hinder you) we that are Lords of your ſoile and Ground, will be content to ſet men on worke, to incloſe al your Commons and Ground in ſuch parcels as we thinke méete: and we, of our owne coſtes and charges, will pay for the incloſing thereof: partly for that we woulde haue you to proſper and thriue on oure Ground: and partely for that many of you haue not money to lay out: and if we be too muche burthened thereby, you may, if you ſhall thinke good hereafter, of your owne good will, as you are able, (not that we can claime it of ductie) ſomething eaſe vs. And if when it is incloſed, you miſlike our dealings therein, or that we haue not done vnto you, as we woulde in the like caſe you ſhoulde doe vnto vs, throwe downe the ditches then a Gods name, and kéepe it in common, as you did before. And when they had made an ende of their ſaying, their Tenants hearing them ſpeake ſo reaſonably, & offering thē ſuch curteſie, ſaid al with one voyce:

Fewe ſuche Landlordes.

O worthy Gentlemen, and our most louing Landlords, do whatsoeuer seemeth good vnto you: if you lack Ground or any thing that we haue, take what you will, and leaue vs what you list, for we are sure you meane vs no harme, but pretend our profite.

Siuqila. What did the Gentlemen and their Landlordes then I pray you?

Omen. What did they say you? as thoughe they woulde breake their promise. Though you thinke that many wyth you promise much, and performe little: there are none with vs but that wil promise little and performe muche. And therfore you neede not doubt, but they did as they said: for when the time of the yere did serue, they sette a number of poore men on worke, whiche did not onely ditche it in suche conuenient parcels, pastures & closes as they did appoint: but also they did set the same with quicke-sets, and so they paide them their hyre out of their owne purses.

Siuqila. The quicke setting of it might haue bene spared, until they had seene that their Tenauntes woulde haue liked well of their doings or distributing the Ground, or not.

Omen. No, they neuer doubted their misliking of it, for they were sure, that their Tenauntes were so reasonable, so tractable, and of suche contented mindes, that they woulde not throwe it downe againe, but accept their doings moste thankfully and louingly.

Siuqila. So they might wel ynough: yet I beleeue there are some with vs, so vnreasonable, so insensible, so intractable, so incredible, so wilfull, so mistrustfull, preferring will before witte and custome before reason, and regarding theyr confused Commons, that bring pouerty and paine, more than necessarie inclosure, that bringeth profite and ease, that if wisemen shoulde offer them so, or their Landlords shoulde proffer them so, that woulde not take it thankefully, but refuse it obstinately. What distribution Note here.

was made thereof among the Tenauntes, when the same was inclosed.

Omer. Such as I am sure you will not mislike. The diuision of ỹ inclosed was on this sort: euery one according to ỹ proportion and stint of the cattell allowed him to kéepe on the Common, (whiche stinte was suche, as that Commons shoulde not be ouercharged) had so muche inclosed ground allotted and appointed to his house or Farme, as woulde very well kéepe and finde so manye cattell moe, as he was allowed or stinted to kéep on the Commons: as if he might kepe ten Kine or Oxen, he had so much ground of ỹ inclosed cõmon as would kepe or finde xx. kine or oxen: & if he might kepe six horses on the Common, he had so much Cõmon in pasture, as would kéepe or finde twelue horses. And if one might kéepe an hundreth shéepe of the Common, he had so muche inclosed Common allowed him as would very wel kéepe and finde two hundreth shéepe: And if a poore Cottager myght by his stint kéepe a couple of Kine on the Common, then he hadde as muche of the Commons inclosed annexed to his Cottage, and so to remaine for euer, as woulde kéepe or finde him foure Kine. And thus euerye Farmer, and euery Tenaunt, Cottager and other, had so muche inclosed grounde of the Commons allowed them to belong to their houses and Farmes for euer, as woulde very wel kéepe and find so many cattell moe as he was allowed and stinted to kepe on the bare vnclosed Commons, and that such inclosed grounde as lay most nearest and necessarie to their house or Farme. And euerye Farmer and Tenaunt besides, had all their arrable lande and medowe inclosed that did belong to their Tenemẽts and Farmes, which before lay open and in commõ: so that by this inclosing of their ground, they had and haue verely, a maruelous commoditie and profite, more than euer they hadde before. And for that thereby their commodities were so muche encreased verely, out of euery twentie acres of Medowe and arrable land that belonged to any Farme, was taken and

A good distribution.

reserued

reserued one acre: and out of euery tenne acres, halfe an acre: whereof euery Cottage that had neither arrable lande nor Medowe belonging thereto, had two acres of inclosed Arrable land, and one acre of Meadowe inclosed, annexed to the same, to finde the poore Tenaunt bread corne, and Hay to succoure hys Kyne or other cattell withall.

Siuqila. Hereby it seemeth, that the Lords charges of the soile was very great, in the inclosing of al these Commons and other grounde.

Omen. Their charges were not so great, but the gaines were greater: for all the reste of the inclosed grounde that did remain, the Lords had the same freely to thẽselues: whiche besides the greate profite to the Tenants, was no smal commoditie to them. For some Lordes of the soile, hadde within their Lordships, two or three thousand acres of waste or common grounde, whereof none knewe any particular portion belonging to their house or Farme, whyche before was little or no profite to the Lordes of the soile: but being inclosed it was no small portion that came to theyr share. And thus they got themselues much grounde which they neuer hadde before: and made their Farmers and Tenantes liuings better than euer they were.

Siuqila. Surely this order of inclosing of the Commons in your Countrey, is a great gaine to the Lordes, an enriching of the Tenauntes, an encreasing of corne, a greate breeding of cattell, a pathway to plentie, an augmenting of wood, a power to your Prince, a strength to your countrey, and a common commodity. But let me aske you one thing: In some Lordships perhaps (where the grounde is very fertile) there is little or no Commons, but arrable and Medowe, with smal portions of grasse ground, which are portions appointed or limited to Farmes and Tenements: so that there was little or nothing to spare for the Lord.

The commodi tie of incloſing in *Manqſm.*

Omen. There, euery tenant doth inclose his owne ground, of their owne charges: yet their landlords, if they lacke money, do lend them money therfore, vntil they be able to repay

them againe: & the Landlords are so godly and good, that of their owne costes and charges, they commonlye doe inclose the Medow and Arrable land that is taken out of the same, appointed to the Cotages, as is before mentioned.

Siuqila. Truly it is a very godly déede, but I feare the greatest mischiefe is behinde: for it is to be thought, that the Lords do raise the rents of their Farmes and Houses, to whome these new commodities do belong.

Omen. Truste mée, these Farmers and Cottagers, thoughe they haue greater profites and commodities than they had before, doe paye neither Fine, neither anye more Rent than they did. Doe you thinke that the Tenauntes with you, could be contẽto haue their Commons turned into pasture in this order, as we haue ours?

Siuqila. Yea I warrant you: but our Landlords, or rather Lordes of the Commons, will not be in haste to do as yours do, though it woulde be a verye greate commoditie to them. Our inclosers of the Commons are not so kinde hearted as yours, for they moste haue all or none: manye of thẽ haue so inclosed the Commons, that they haue closed themselues in, and shut all the reste out: but if they would take ynough for themselues, and leaue parte for euery one of theyr Tenauntes, as your inclosers of the Commons do, manye that are nowe moste earnest againste inclosing of the Commons, would then be vehement procurers for the inclosing for the Commons. Surely, their insatietye is farre contrary to true Christianitie. As the Commons are nowe vsed: they haue nothing, and their Tenauntes haue something: but if they coulde be content with reason, or with lesse than all, they might haue to muche, and their Tenauntes inough. What harme were it for them to haue an C. acres more thã euer they had, & their poore néedie neybors to haue an acre or two more thã they haue? what were they ye worse to suffer their neibors to haue a simple breakfast, & themselues to haue a sumptuous dinner? truly, they are more than churlish that wil either eate all, or else eate not

Greedie inclosers.

Marke this well.

not al al:or elſe will not fede vnleſſe their neighbors fall.

Omen. They woulde euill do, as many do with vs, that dwel in townes, whereto there belongeth no Commons.

Siuqila. What doe they I pray you?

Omen. If a poore Artificer haue many childrē, or a greater charge than he is able to maintain w̄ his trade, by & by one gwdmā or other will buy him a cow or two, & giue him th̄.

Siuqila. It is very charitably done, but howe ſhall he do for graſſe to kepe them?

Omen. He may better hyre graſſe hauing Kine, than to buy Kine, and hyre graſſe beſides.

Siuqila. That is true, he may ſo indéede.

Omen. Yea, but this gwd mā doth not leaue him ſo, for if he haue no graſſe nor paſture of his own, he will hire ſufficiēt graſſe for them & pay for the ſame: & alſo buy Hay with hys own mony, to fede them withall in winter. They ẏ would incloſe al the Commons from theyr Tenauntes and the poore, wil not, I trow, be taken with ſuch a fault as this.

Siuqila. No I warrant you, they, their wife and children ſhoulde periſhe rather. Sir, you haue told me of many famous, wiſe, and godly Iudges of your countrey, is there neuer a corrupt Iudge to be founde in al your whole land?

Omen. No not one, it is as hard to find a corrupt Iudge with vs, as a gwd Vſurer with you.

Siuqila. There cannot be a gwd Vſurer with vs, nor in any other place.

Omen. Neither can there be an euill or corrupte Iudge with vs: for the ſhort ſentence of Chriſt (which is, Whatſoeuer you would that other doe to you, doe euen the ſame to them) is ſo grauen in their harts, that it bridleth them from bribes, & winds them from wrong. And becauſe Chriſt perſuadeth thē to do it, therfore they performe it. Beſides ẏ, reſon teacheth thē, ẏ if they were oppreſſed or had wrong, & ẏ oppreſſed were Iudges, thē they would be willing to haue their matter heard w̄ equity, proſecuted wout briberie, and determined ſpedily. And though our Iudges be ſuche, yet

wee

we haue a very seuere lawe for the punishing of partial bri-bing and corrupt Iudges.

Siuqila. I beseeche you shewe me the lawe therein.

The lawe of *Mauqsun* for Iudges that take bribes.

Omen. Oure lawe is, that if any Iudge take any bribe or reward, or any other for him by his cõsent, for any matter depending, or to depend before him, and doth conceale it foure and twentie houres, and so iudge contrary to equitie on the parties behalfe that gaue him the rewarde, he shall die for it without any redemption. His death shall not be according to the execution of the common offenders: For first his hande shall be cutte off, wherewith he receiued the bribe or rewarde: whyche hand shal be nayled on the seate or chayre where he did sit, to feare the Iudges that shall sit there after him to do the like: And his tong shall be cut out of his head, and shall be nayled iuste ouer-againste the Iudges seate, and this shall be written vnder it: This is the tong of the wicked Iudge that gaue false iudgemẽt: that the Iudges that shall sitte there after him, may thereby beware.

Siuqila. Youre lawe herein is verye seuere: yet surelye corrupt and bribing Iudges are worthy to be so serued.

Omen. How many Iudges hands and tongs are nayled in your Iudges seates?

Siuqila. Not one.

Omen. If euery Iudge with you had bene thus vsed, that haue rewardes or bribes in this case, for wresting the right and wringing with the wrong, but for the space of foure or fiue hundreth yeres now paste, and let al the reste goe: I feare that fewe of your Iudges seates woulde haue escapte without a hand or a tong: but your lawes herein are not so straight as ours: and if they were, they woulde not be so well executed.

Siuqila. You neuer spake a truer worde in your life: procéede I praye you, howe is the reste of their execution?

Omen. Forsoth all the golde and siluer, that he shall receiue to do wrong or to iudge contrary to equitie, shall bée mel-

melted, and then his mouth shal be holden open, and it shal bee powred downe into his throate: whereby the money that he toke to defraude the Innocent of their righte, shal bereaue the couetous and wicked Iudge of his life.

Siuqila. The money might be put to a better vse than so, & not to be lost on that sorte.

Omen. It was not to be so lost, but that it wil be found again I warrant you: for though it kil the wicked, it doeth pleasure the honest and needie: for when he is deade, the same golde and siluer is take out of him, and solde by waight to the Goldsmith, which shal be giuen to him that did reueale it.

Siuqila. Now surely, though this lawe seeme seuere, yet me thinkes it is necessarie: for what thing is more odible to God, and more hurtful to man: than suppressing of right, and peruerting of Iustice? and what law can be to extreame for the offenders therein? and is not bribes or giftes, the meane to thys mischiefe? for *Munera peruertũt Iustitiam*, Giftes peruert Iustice. now if gifts, bribes, or (as some cal thẽ) gentle rewards, is one of the chiefest causes of this wickednesse, then no law can be to seuere, for such bribed or corrupt Iudges. Oh if al Iudges woulde wel way and consider the greate othes they take, and the maruellous charge is giuen them, when they are made Iudges: they would (if they had any sparke of the feare of God, or were not vtterly determined to goe to the Diuell) abhorre bribes, refuse rewardes, reuile the bribegiuers, nay punishe suche offerers, heare the poore willinglie, determine their cause speedilye, vse no parcialitie, and giue iudgemente wyth all equitie. Well, though some Iudges haue little regarded this: the Iudge of all Iudges will one daye doe this. But sir, is there no Lawe with you for them, that doe offer or giue bribes?

Omen. Yes that there is, and I thinke a better law than any you haue in such case. Whosoeuer offereth or giueth any gifte or reward, to any Iudge for anye matter depending, or after to depende before him, shal forfeit the one halfe of al his goods, and the Iudge to whome the gifte is offered or giuen, shall haue it

For bribe-giuers.

freely to himſelfe, if he reueale the ſame within a daye after. And if he do not ſo reueale it, then the firſt reuealer or bewrayer therof, ſhal haue it. And the King ſhal haue one fourth parte of his forfeited goods: & he againſt whō the bribe or gift is giuē, ſhal haue another part: and the other half ſhal be ſold, & equallie giuen among the poreſt neighbours of him, that offred or gaue the reward.

Siuqila. If we had ſuch a lawe with vs, & ſo well executed as yours, there would not be ſo many gifts giuen, to peruert right as there be. But ſir, may not one write to ỹ Juge, in the behalf of his friend, to requeſt him to be good vnto him?

Omen. We haue a law, that whoſoeuer writeth to ỹ Judge, or ſpeaketh to him in the behalf of any in this caſe, he ỹ ſo doth write or ſpeake (except as a witneſſe in ỹ ſame matter) he ſhal be impriſoned three monthes. And ſhal find, on his owne coſt & charges, two of the poreſt priſoners of the ſame priſon, meate & drink, during al ỹ ſame time. And if ỹ Judge to whō he doth ſo write or ſpeake, do not reueale the ſame within xxiiij. houres, he ſhalbe diſplaced out of his office, & alſo ſhal find, on his own coſt & charges, two children of his poreſt neighbours during a yeare after.

Siuqila. Out of al doubt this is a worthy and neceſſarie law: I would we had the like with vs, and ſo wel executed as youre lawes are: and if it were ſharper it were not amiſſe: For there haue bin moe matters delayd, mo iudgements ſtaide, more falſhod boulſtred, mo true matters wreſted, and mo pore Clients hindred, through letters, and ſending of rings and tokens, with vs in one month, than there is with you in a hundreth yeares.

Omen. I beleeue you verie wel: but there is a great faulte in thē ỹ ſende ſuche letters or tokens to ỹ Judges, & a great fault in ỹ Judges ỹ accept thē: but a greater fault for ſatiſfiyng them that ſent thē. I told you, in our firſt talke, of a worthy Judge ỹ receiued a letter in the behalf of his friende, who feeling by the waight ỹ it was a bribers letter, and knowing it was onely to worke with the wrong: he put it vp into his boſome, & would neuer loke on it, before he had giuen iudgemēt on him, on whoſe be-

behalfe it was sent.

Aquila. I remember it very wel, you told it me at my first being wt you: surely he was a famous Iudge: if Iudges wold not reade ye letters, in such case sent vnto them, or winke as though they had not read the, vntil they determine the matter, or passe iudgement therof, so many matters ye haue past by law on powre mens sides, shoulde not be so long without their right as they are. I heard a woman say with weeping eyes, that she hadde a matter hanged in the law seauen yeares, before it could be tryed and passe on hir side, and it was then eight yeares after, and yet could not haue iudgement therof. So that she thought, yea and saide, that one that comforted and promised hir faire, was the chiefe occasion of hir stay from hir right: but I beleeue that he hath spedde neuer the better therefore. A pittiful thing: if it were hir righte by the lawe, why shoulde iudgement be staid: and if it wer not hir right, why did the law giue it hir: Surely before God, it is as great a fault, to kéep one from his right, as to defraud one of his right: doth not he withold a mans right, ye wil not giue him iudgement, wherby to haue his right: At the last day God wil not delay the time, betweene the tryall of our sinnes, and his diffinitiue sentence, as some of our worldlye Iudges haue done: for as sone as he shall saye to the wicked, When I was hungrie you gaue me no meate, when I was thirstie you gaue me no drinke, when I was naked you clothed me not, &c. And as sone as they shal say: we neuer saw thée hungry, thyrstie, naked, &c. by and by he wil giue iudgement on them, and wil not stay iudgement three or foure yeres after, neither for letters, bribes, rings, nor for any mans pleasure: at which time he wil saye: Go yee accursed into euerlasting fire prepared from the beginning. So that hereby it appeareth, that he wil giue iudgemente moste quickelie & speedily, both on the wicked and godlye, as sone as their cause is tryed and determined. Therfore ye iudges of the earth, wer best to learne of Christ to giue righteous and true iudgemente, as sone as anye cause is truly tryed by the lawe: for if Christe did thinke ye it is necessarie & good to stay Iudgement, then hée wil

do it. And though Christ shall haue many thousande thousande matters to decide and iudge at the laste daye, he will decide, ende and iudge them all in one day: but some earthlye Iudges haue had some one matter hang before them four or fiue yeres, and yet when it was ended, and the Lawe hath determined it, it hath bene as long (perhappes longer or not at al) ere he hath giuen Iudgement thereof. Manie liue not a tweluemonth after they haue begunne the Lawe, and can a man be sure to liue a dozen yeare, to see his matter ended? the great delayes, long sutes, and vnreasonable expences, make manye that are marueilously oppressed and haue manifest wrong, either not to beginne the Lawe, or throughe their importable charges, (which they are not able to continue) are enforste to cease the law, which their aduersaries, that maintaine themselues with their goods, know wel ynough.

Omen. Yea but we haue a notable Law with vs, for Iudges that kæp matters long before they end them, or giue iudgemēt on them.

Siuqila I beseech you shew it me, for such a lawe is very necessarie.

A lawe in *Mauqsim* that no matter shal hang in sute aboue three months.

Omen. If any matter whatsoeuer it be, be not determined & iudged within three monthes, after the Bil of complainte be once aunswered, the Iudge before whom the same dependeth, (if it be throughe his default or negligence) shall immediately vpon iuste proofe, be not onlye displaced out of his saide rowme, or office, and neuer permitted againe to be Iudge: but also therefore shall be imprisoned for the space of one whole yeare: besides that, he shal forfit the one half of al his goods: & the partie whose matter was so delaide & prolonged, shal haue the one halfe therof, and the other halfe shal be sold, and the money shal be equally distributed, among poore Sutors, hauing then matters or causes, in the same Court, to help to relieue them, and to prosecute matters withal.

Si. What a worthy cōtry haue you? you haue a medcine for euery mischiefe. I would we had ỹ like vñ vs, if it might cōueniently be: but our Iudges sit but at certaine times, and many

of

of the parties that haue maters before them, dwel so far off, and besides that, they are troubled with so many matters, that it is impossible for them to ende euery matter in so short a time.

Omen. Yea but if you had as we haue, then they might end them easily within that time as we doe. For we haue throughout our whole countrie certaine Iudges appointed and limited for certaine townes, villages, and parishes, and none dwelling in these townes or parishes shall sue or commence any cause in any Court but onely in that limitted and appointed vnto them. And also the Iudges, or some of them doe sit euery day twice: that is, three houres in the forenone, and three houres in the afternoone (excepte certaine dayes) and the matter is so ordered, that neuer a man, woman, or any that haue any mater or cause to commence or to complaine, shall therefore goe aboue a dosen miles at the furthest: whereby the Iudges maye verye easilye determine and iudge euery cause, be it neuer so doubtfull, within that time.

A good & easie order for tryall of matters speedily.

Siuqila. Surely you make all your orders and lawes with a maruellous good consideration: but it may bee, that the matters are delayed through farre dwelling of the witnesses, or through their purposed absence, so that the Iudges are not to be blamed therein.

Omen. That is true: but who so euer are to beare witnesse for any matter with vs, shal neuer neede therfore to trauel far, but shall be deposed and examined before those Iudges within whose precinct they inhabite or dwell: and for euery time that any such witnesse, shal make default and not appeare before the saide Iudges, to be deposed and examined vpon such interrogatories or articles (if they be not sicke or impotent) they shal forfeit therefore one Hundreth pounds: or if they be not worth so much, then the one half of all their goods: the one moitie whereof the party shal haue (for whose hindrance they refuse to beare witnesse) and the other part shall be equally diuided among the Iudges, before whome they shoulde haue bene deposed and examined. And if the witnesses be poore, and haue little goodes or none, they shall be emprisoned, vntill they be deposed and examined,

mined touching the same cause. And likewise if any of the said witnesses haue any mater or cause to be tried by witnesses during the same time which they so refuse to bee deposed and examined, no witnesse shall be suffered or permitted, to be deposed nor examined in their behalfe.

Siuqila. O famous Countrie, O worthy Lawemakers, but most worthy Law obseruers: happy is that King that hath such Subiects, that liue as though they néded no Lawe. But what if any of them that should beare witnesse, take bribes, mony, or giftes, wherby they refuse to be deposed or examined?

Omen. You néde not aske that question, there is none suche with vs: haue you any such with you?

Siuqila. Haue we any such, quoth you? if I néd not aske you the one, you néd not aske me the other: for wheras you affirm that you haue none such, I am out of doubt that we haue many such.

Omen. If you had such a Law, and so executed as we haue, then you would not haue so many such as you haue.

Siuqila. What is your Lawe for suche, I pray you?

Omen. Forsoth the same Lawe is for them, that is for the Iudges that receiue bribes or rewardes. Their hande they receiued the Gifte or Rewarde withal, shal be cutte off: and their toung shal be cutte out, bicause they woulde not vtter the truth therwith, and shal be nailed in the Courte where they shoulde haue bene examined, to make all the other witnesses take héed of taking Bribes or Rewardes. And lastly, the mony shall bée melted, and so poured into their throats, and they shal be so killed as the brybed Iudges ought to bée.

Siuqila. But what if their Gift or Bribe be no mony, howe then?

Omen. Then the same shall be solde, and the mony receiued therfore, shal be molten and giuen them to drinke.

Siuqila. A small deale of such drinke wil quench their thirst. If euery one in our Country that haue deserued such a draught of drinke by your Lawe, had drunke it: so many true matters

would

would not be suppreſt as there haue bin, nor ſo many falſe cauſes could not carie that credit they do. Bicauſe you can tell me of no Bribed Iudges with you, whereon to execute this your late told excellent Law: I wil tel you of a moſt wicked Iudge, of whome I heard by the way as I trauelled hither, that was dreſt euen as he deſerued: who was as yong as the Iudge you tolde of, that boulted out the truth againſt his owne father, but nothing ſo good as he was.

Omen. Tell it, and I will giue you the hearing: I knowe you will not reporte it vnleſſe it were true, nor yet ſtand about to tell it, vnleſſe it were ſtrange.

A notorious example of a detestable Iudge.

Siuqila. There was a very yong man, not very far from the Countrie where I was borne, who for his great learning, rare wiſedom, commendable conditions, and modeſt maners, was, by the Magiſtrates and Rulers of that Countrie, choſen to be a Iudge, who vſed him ſelfe for a while in his Office, ſo vprightly and ſo godlie, to the iudgement of euery one, that none but were glad that they had ſuche a Iudge. In whoſe time, there happened two Gentlemen to be very conuerſant together, and to loue one another deerly, euen as though they had bene ſworn brethren: and whiles they were in this frendſhippe, the one of them began to caſt his loue an a certaine Gentlewoman, who being a great ſuter vnto hir, and yet could not obtaine hir loue as he wiſht, began to languiſh for hir loue, and was ſo ſad and ſorowful therby, that the other Gentleman his deere frend, did not onely much muſe and meruaile thereat, but on a time, enforced through very ſorrowe to ſpeake vnto him, he ſayd thus, or the like: Sir, I thought you had eſteemd me aboue al other, but nowe I perceiue, that you loue ſome other better than mee. What occaſion, ſaide the other, haue you to ſaye ſo vnto mee? Haue I deprayed you to anye man? you knowe my ſecreates more than anye: and you haue my companie more than anye: and theſe are not tokens that I loue any better than you. Wel ſayde the other, thoughe theſe doe argue, yet do they not prooue. Your bodie is ſicke, as it is lyke, for you eate little or nothing, your ſléepe is taken from you, and your mirth is cleane gone,

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which if they bée not argumentes that your body is sicke: then they are manifest prouffes that your minde is not well. And if your bodie be sicke and you hyde your disease from me, or if you be sick in minde, and conceale the cause from me, especially frō him that you knowe will not spare the best bloud in his body to heale your body, nor his goodes, counsel, nor trauel, to ease your minde: then I must nédes thinke (say you what you wil) that you loue me not as you professe, nor estéeme mée as I deserue. Then saide his frende againe: I knowe you loue me, and therfore I loue you againe, and that is, as wel as my self. If you do so, saide the other, then you ought to let me knowe what so euer you know your selfe: vnlesse you thinke that your self will bewray your self, except you doubt your self wil deceiue your self, and vnlesse you thinke that your self wil betray your self. May that followeth not, sayd the sorowful Gentleman: for though I loue you as my self, that maketh not that you loue mée as your self: be not angrie I beseech you, I speake this rather to answer your argument, than that I doubt your loue. In déede there are very thoughtful matters in my minde, I would I had changed them for diseases of my body. And for that I haue kepte them close, to my great griefe, I wil nowe reueale them to you, as to my chiefest frend, I hope to my comfort: not doubting, but that as I tel you where my pain is, so I hope you wil procure some plaister to ease it. Then his frende saide, both vehemently, and as it séemed, faithfully: I protest here before God and you, if my paines may pleasure you, or if my purse may profit you, assure your self of it, and loe here is my hand: if I may know the rote of the thing that worketh you this sorrowe, I wil plucke it vp, (and that with spéede) if al my strength be able to do it. Wel, saide the other, seing you say so, I will no longer hide from you the woe that doth wound me. You know that I said not long since, that I loued you as wel as my self, but now I must confesse vnto you, that I loue another better than my self: yea, and suche a one, that I feare when she knoweth it, shée will rather frowne than fauour me, hate than help me, and cut me vp than comfort me. If I may know hir name and where she dwelleth

(saide

sayde his friende, I hope I wyl find a salue that wil heale thys sore: oh if you coulde, saide the other againe, I woulde neuer forget your friendship. And then he vttered hir name, & where he shoulde haue hir. Seeing said he, you are in such a perpleritie for hir, I wil not tarrie the writing of a letter, but let me haue your Ring for a token: but I pray you first tel me, are you well acquainted with hir? very wel, said the sorrowful Gentleman, and she loueth me verie wel: but I feare, not so wel as to marrie me. I am glad you haue told me thus much, said his friend, I wil not therfore tell hir that you are sicke for hir loue, but of some other maladie, and desire hir to come and speak with you: who not knowing the matter, I doubt not but I shal perswade hir at first. Thē said the sorrowful Gentleman: if I doubted no more of hir loue, thā I doubt of hir comming, I know I shold be hole of my disease within this houre: what, saide the other, doe you thinke she wil come so sone? yea I am sure of that, said he, if you deliuer hir my Ring, but in any wise tell hir not that I am loue-sicke: no I warrante you, saide the other. And so hee went to the Gentlewoman with speede.

Omen. I praye you what good newes didde hee bryng againe?

Siuqila. For wante of good newes he broughte the Gentlewomanne hir selfe: who wepte for sorrowe, that he was so sicke.

Omen. It seemed by hir speedie comming, and by hir sodain weeping, that she loued him wel.

Siuqila. Yea and better than he thoughte, and after as wel as he wished: but at that time though she fauoured hym inwardly, she shewed it not outwardly, but as one friend wold do to another. At which time the sicke Gentleman saide: surely Gentlewoman, I muste needes thinke my selfe much beholden to you, for this your speedie cōming to me: but a great deale more for so quickly easing me. Many Phisitiōs cānot help their patients though they take their medicines: but you haue half cured me without any medcine: therfore I must say, thogh your cunning be not great, yet your luck is very good. Sir said she, I

haue halfe cured you without knowing your disease, & without giuing you any medicine, then it is verie like I shoulde throughly cure you, if I knew your grief, and did minister vnto you. That is very like, saide he: and seeing your phisick doth so much ease me at the beginning of my diseases, I meane you shal be my Doctour stil vnto the ende of my sickenesse. Sir, said she, if only my comming without cunning can helpe you, you shal not long lye sicke. Then saide he againe: if my seruice may pleasure you, you shall not long lacke a faithfull seruaunte. I thanke you for that, saide she: and therewith she gaue him hys Ring, that he sent vnto hir. Nay, saide he, you offer me nowe discurtesie, thoughe it be not a sufficient recompence for youre comming, yet I beseech you keepe it, vntil you haue a better rewarde: for seeing Phisitions take as much as this of theyr patients, for their comming to them, though they do thē no good, then you deserue a greate deale more than this, that with thys your once comming haue halfe cured your patient. You know sir, saide she, that Gentlewomenne vse not to take money for theyr Phisicke: no more doe I, said he, offer you anye, a golde Ring is no money: and thoughe you will not take it for a rewarde (thoughe you haue deserued it for suche a spædie cure) yet I beseeche you take it with you and weare it, that thereby you maye remember to come and see your patient. I am contente with that, sayd she, so that you will take another Ryng of me, that when you beginne something to ware strong, you maye remember to come and see your Phisition. I am verye well pleased with that, saide he: and so they made a chaunge, and one of them tooke anothers Ring, and then for that time the Gentlewoman hys Phisition toke hir leaue, and so she departed.

Omen. The best learned Doctour of them al, could not haue eased him so spædily, and cured him so quickely as she didde. When he sent the Ring to the Gentlewoman, he thought she woulde not bee so easily wonne to bee his Phisition, thoughe he knewe hir cunning was able to cure him: I doubte not, but

if

if his Phisition plyed him as shée beganne, he was not long in curing.

Smicila. You maye be bolde of that, for the same nighte he fel to his meate, and was so sodainely merrie, that euerie one that sawe him, before like for to dye, so sodainely reuiued and most like to liue, did marueilously muse thereat. But the Gentleman that carried his Ring to the Gentlewoman, and broughte hir with him, was not very merrie: whom the other Gentlemanne his friende comforted as well as he could, saying: my friende be merrie, and whatsoeuer I am able to doe for you be bolde of me, and I will recompence your gentlenesse if I be able, I woulde be loth you should be sicke. Then he fayned that he was not sicke, but that his heade aked a little. The morning next after, the Gentleman that caried his Ring, and that fayned himselfe sicke, wente to the saide Gentlewoman: how doth my patient? said she: verie wel, said he: you wrought an excellent and a spédie cure of him: I woulde to God you coulde helpe me so quickly: what are you sick? saide the Gentlewoman: yea, said he, and therfore I am come to craue your helpe: though I helped him saide she, more by chaunce than by cunning: yet perhaps your disease must be helped rather by cũning than by chaunce. And I doe not thinke that you haue hys disease: yes verily euen the very same: yet (saide she) thoughe your disease and his be al one, perhaps your complexion and his are contrarie. I am like the grimde Priest, for as he coulde say mattens on no portuse but of his owne, so I can helpe no complexion but one: therefore, said she, you were best to seeke you another Phisition, for I am sure that I cannot helpe you: and take this for an aunswere, if I coulde I woulde not helpe you. The beste counsel that I can giue you is, in any manner of wise to take héede that you gette not colde, for feare of coughing: and thus fare ye well, for I meane to minister no moe medicines to daye: and so she whipte awaye from hyr newe patiente, whome I thinke she made rather an impatient.

Omen. She was a good wise Gentlewomā, she smelt quickly wherfore he came: he fayned that he woulde haue hir minister to him: but his meaning was to haue ministred to hir. Hee had quickly forgot his faithful promise to his friend: but tel me came she againe to visit hir patient?

Siuqila. Yea that she didde, within three or foure dayes after.

Omen. It was maruel that the patient wente not to ỹ Phisition, seeing the Phisition tarried so long from the patient.

Siuqila. His olde griefe began newely to growe, for lacke of his Phisitions Counsel or rather companye: whereby he was vrged to goe to hir, who bad hym welcome merily, and asked him how he did pleasantly: whom he aunswered again: I am better than I was, when you came to me, but not so well as I was when you went from me: I knew that your honesty was so good, and your care so great to performe your promise, that you wold not giue ouer your patiēt, ỹ you had promised to cure: wherfore I feared least you had bin sicke, & therby constrained to absent your selfe, thinking ỹ though many haue cunning to helpe other, yet they haue least knowledge to cure themselues. Wherfore though it be something paineful, and dangerous for me to come far, yet I was so bolde to aduenture, least I shou'd perish for want of Phisick. Sir, said she, you coulde not dye for want of phisicke, seeing the Citie is so ful of Doctors of phisick. Then said he: there is no Phisition doth like me so wel as you, neither any can giue me so good medicines as you: & moreouer you haue one good propertie ỹ many of thē haue not, for many of them take money and do no good: but you doe good and take no mony. I am glad, said she, you like me so wel: and therfore, bycause you haue so good opinion in me, you shall not want my trauel nor paine throughly to cure you, at the leaste if it lye in my power: yes saide he, it onlye lyeth in you and in none else. Syr then, sayd she, if I chaunce to cure you of thys disease (as I doe not doubte but I shall,) I truste you will not vse me currishlye for my vsing you curteouslye: neyther seeke at anye tyme a new Phisition, in your healthy to make you sicke,

and

and refuse your old Phisition, that whē you wer sick made you whole? No, saide he, if euer I do so, I would not wish to be helped of any disease if I chaunce to be sick. Wel sir, said she, your worde to me is as good as a bonde: therfore if you will goe with me into the nexte Chamber, where three or foure of my speciall frendes are, I wil giue you suche a medicine before them, that you shal neuer be sicke of the same disease againe. Say you so? saide he, your wordes haue so comforted me, that I fele my self almost hole already. If my words, saide she, haue made you almost hole, I trust then my medicine will make you thorowly hole. And then she caried him into the Chamber where hir frendes were, and there they were betrouthed together: which medicine was of so great effect, that it cured him perfectly and presently.

Omen. But did the Gentlewoman tell him howe his frende had serued him?

Siuqila. That she did not, she had more witte than so: for if she should, she feared that it would haue renued his Sickenesse. Therfore she thought it better, to increase his helth by concealing it, than to procure his grief by reuealing it.

Omen. I pray you procéede, for I thinke long to heare the sequele.

Siuqila. Within a while after, the Phisition and Patiente were married togither: wherewith the Gentleman whom hir husbande toke for his faithful frende, was not wel pleased: and though he requested him to be at his marriage, yet hée absented him self, faining him self sick of one disease, though he were sullein of another. But the Gentlewoman knewe his griefe well ynough, though she concealed it frō hir husbande, who on a time said vnto hir: My déere & faithful frend is maruelous sad, whatso euer hée aileth: if he be sick, I would I could ease him: if hée want aught, I would I could giue it him: & if any hath misused him, I would I knewe him. Sir, saide she, do you think he is your faithful frende in déede? Yea that I do, saide he, and whoso euer should say the contrarie of him, I should like the worste of them. Then you woulde like the worste of me, saide she, if I

should say so? I take you as my selfe, saide he, and I my selfe woulde speake nothing of him but that were true, whereas I might surmise other would say that were false. Be sure sir, said she, that whatsoeuer I speake, I would be able to proue. And certainely, though I cured your disease, as you knowe by practise: so I am certaine I know his disease by speculation. I am glad of that wife, saide he, for when the disease is knowne, it is soner cured. Yea but, saide she, his disease can not be cured though it be knowne: and though hee was a meane to cure you of your griefe, yet it lieth not in your power to help him of his disease. That is against reason, said he, it seemeth then that he hath a very strange disease. So strange it is, said she. His sickenesse is suche, that within this moneth no man on the earth coulde helpe him: and now his griefe is so farre growne, that neither man nor woman can cure him. You knowe that your disease was such, that you coude be holpe by none but by me: and as no medicine coulde cure you but one, so that medicine could bee made but once. And what if your supposed frend haue the selfe same disease that you had? woulde not hée desire the same medicine? And you know, you had that medicine to cure you withall, and it can not be made againe. And if I coulde make that medicine againe, as I can not, yet I would not make it, nor bestowe that onely medicine on him. And therfore seing his disease and yours is all one, and the onely medicine bestowed on you that would heale him: then he must eyther mende without medicine, or ende for lacke of a medicine. Wife, said he, though you speake parabolically, yet I vnderstande your meaning perfectly: but I pray you, know you this by prouf, or by heare say? saide hee. Truste me, I knowe it by triall, saide shée. Hath the Willeine, saide he againe, vnder colour of frendeshippe, gone about to defraude mée? Coulde hée so falsifie his faith, that I hauing but one Jewell in all the worlde, hée woulde steale it from mée? Ah husbande, saide his wife, if I hadde thoughte you woulde thus haue taken it, I woulde haue bene better aduised before I tolde it. I vttered it vnto you, to shunne a dis-

Marke this.

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sembler, not to frette at your foe. Wisedome willeth vs to heare things aduisedly, to take them pacientely, and to mende a mischiefe politikely, or if it be paste helpe, to auoyde the lyke wisely. Therefore good husbande, take him as you finde him, scrape him out of your Booke of faithfull frendes, and wryte him in the scrowle of false forsworne dissemblers. Your counsell wife, sayde hée, is very good, if I coulde followe it: but my hart is so ful, that the next tyme I sée him I will bée reuenged on him. Then his wyfe with weeping teares, fel downe vpon hir knées, and sayd vnto him: O husbande, wil you wound hir that hath healed your wounde? Will you giue hir poyson that hath giuen you a preseruatiue? And will you procure hir death that hath saued your lyfe? Remember your promise vnto mée that you made before we were betrouthed. Wife, sayd hée, I both remember it, and will performe it: the wounding of mine enimie is not the hurting of my frende: my frend doth not féele the smarte of my foe: therefore if I cutte my enimie, yet I wound not my wife. Yea sir, said she, but if you kil your foe, do you not kill your self? And if you kill your selfe, shal you not kil your most louing wife, which is your own body & your self? Can furious fighters so moderate them selues, ỳ they can strike where they liste, and hurte no more than they meane? And can furie persuade them, to stay their stroakes when they liste? You knowe that fewe fighte with pacience, nor strike with reason. Anger and reason seldome dwel together, the one can not abyde the other: Where Anger is, hée dryueth awaye Reason, and where Reason is entertained, he doth driue from thence Furie. But if Fighters were fenced with Reason, as they are armed with Anger, then so much harme would not come of fighting as doth. Therefore my good husbande, seing Fighters séeke rather to sheade bloude than saue bloude, I beséeche you take héede you fighte not, neither giue any quarrell to fight. You knowe if you fighte and kill, you shal be sure to die therefore: and if hée that you fight withall kill you in fighting, what are you the better thoughe hée bée hanged therfore?

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There is none so madde I thinke, that would be killed to haue their foe hanged: and thus, if you kill or be killed, were not your sorrowfull wife better to bee killed with you, than in sorrowe woorse than death to liue after you? Therefore my deere husbande, heare the good counsel of your most louing wife. Banish anger and embrace pacience: expel furie and be ruled by reason. Content your self wife, saide he, for your sake, I will refraine from that I was determined. Will you performe that, said she, in deed, that you promise me with your woorde? Yea that I wil, saide he, you haue giuen mee too wise a lesson, to fight with such danger. And so they left off for that time.

Omen. Did he performe the promise he made to his wife?

Siuqila. He did not, though perhaps he meant to performe it. For within a while after, it was his chaunce to meete the saide Gentleman, that woulde haue bene cured with his medicine: whome when he sawe, he drew forth his Sword, and without any further debating of the matter, he fought with him, and so at the length killed him.

Omen. His wiues wise talk was manifested by this: he had bene better to haue performed his promise that hee made to hir. What a mischief therby wrought he to himself, and what sorow brought he to his wife and louing wife? It was maruell that it killed hir not, as soone as she heard it.

Siuqila. Truly when she heard that hir husbande was in prison, and what was the cause, she swouned presently: and they that were about hir had much a do to get any life in hir. Was not here a goodlie gaine that he got by his fighting? As she said, neither pacience nor reason was with him, when he gaue the other his Deathes wounde. Here we may see that all wisedom lies not in men, and al folly and mischief is not in women. But after, like a wise woman, she bridled hir sorrowe as wel as she could, and went about to mend the mischief aswel as she might, according to the lesson she gaue hir husbande before, whiche is this: Wisedome willeth vs to heare things aduisedly, to take them paciently, to mende mischiefs politikely, or if they be past helpe, to auoide the like wisely. And so with as much conueni-

A saying to be noted.

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ent ſpéd as ſhe might, ſhe got hir to the ſaide yong Iudge before mentioned, in whome (for his wiſedome, godlineſſe, and pietie,) ſhe had ſuche a good opinion, that ſhe thought through hir humble ſute and pittiful mone, he would finde ſome one meane or other to ſaue hir husbandes life. And when ſhe came before him ſhe knéeled vnto him, and with weéping teares ſaide: O worthie Iudge, as you are counted a moſte wiſe and mercifull Iudge, now ſhew that in effect, which is bruted of you in talke: and ſaue an Innocents life that lieth in your hands to deſtroy. To whom the Iudge ſaid: ſtand vp Gentlewomã, it wil greéue me to ſée you ſtand, much more to knéele: therfore without any more bidding ſit downe by me, and I will not onely heare you, but alſo helpe you if I be able: ſo that equitie do allowe, and iuſtice do bid, hoping that your matter is ſuch, that both theſe wil agrée vnto it, for that mée thought your requeſt was to haue me to ſaue an Innocents life: and to ſaue an Innocents life a ſmal ſute ſhal ſerue. And therewith he toke hir gently by the hande, and cauſed hir to ſit downe by him: who ſaid to the Iudge then: In déed ſir I ſaide ſo, for I am that Innocent touching any law of Death, that lieth in your handes to ſaue or to kill: not that any matter is laid againſt me worthie of Death, but my life (being an Innocent) in this caſe, hangeth on another mannes life that is not innocent: whoſe life to ſaue lieth only in your hands. I pray you, ſayde the Iudge, tell me your matter and cauſe as briefly and plainely as you can, and what I may do lawfully, I will perfourme it willingly. The truth is ſo, ſaide the Gentlewoman, I am the wife of ſuche a Gentleman that killed a man of late: whoſe cauſe I come not to defend, but for whom I come to craue mercy. I nowe knowe your matter, ſayd the Iudge, I lament his miſſehap, and I pittie your caſe. You know Gentlewoman, it hardly lies in me to ſaue whom the law doth condemne, eſpecially him, whoſe facte is ſo manifeſt, and which by no meanes can be denied. O ſir, ſaide ſhe, it were very ſtraite, that you being a Iudge ſo well thought of, and of ſuch great authoritie, that you can not ſhewe iuſtice with mercie, and lawe with fauour. You knowe, ſayde hée againe, I am ſworne to

doe equitie and iuſtice accoꝛding. And you are not ignoꝛante, that both Gods law and our law willeth, without any redemtion to kill him that killeth, and to ſhead his bloude that ſhead it. And ſhould I doe iuſtice if I ſhoulo ſaue your huſband, who willingly killed a Gentleman of late, that was not determined to fight with him? who vnwares ſet vpon him, and ſo hee was ſlaine, whom the law would haue fauoured in defending himſelfe? Theꝛefoꝛe Gentlewoman ceaſe your ſute, foꝛ it lieth not in my handes to helpe you: but if I coulde I would not. Foꝛ if I ſhoulde ſaue your huſbande in this caſe, I ſhoulde gette moꝛe ſhame and ſlaundor by this one thing, than I haue gotten good repoꝛte by all the iuſtice and equitie that I haue done ſince I came in Office. I blame not you, foꝛ ſuing foꝛ your huſbande in ſo euill a cauſe, whiche you doe foꝛ loue: but euery one would blame mée, foꝛ graunting your requeſt in ſo euill a cauſe, which they would ſay I did foꝛ monie. O ſir, ſaid the Gentlewoman, (and began againe to kneele, but he woulde not ſuffer hir,) the Gentleman is deade, and the death of my huſbande will not make him liue againe: which if it might doe ſo, I woulde not be ſo impoꝛtunate herein: theꝛefoꝛe I beſeech you, as euer you came of a woman, oꝛ as you will haue Chriſt to be mercifull to you that was boꝛne of a woman, kill not two moe foꝛ one that is deade alreadie. Foꝛ I aſſure you, I loue my huſband ſo déerly, that if he die, I am moſt ſure that I ſhall not long liue. Oh I woulde to God that one frende might die foꝛ another, as one man doth pay monie oꝛ is impꝛiſoned foꝛ another: then I that am moſt woefull would quickly be ioyfull. Foꝛ then he ſhould not die, but I would die foꝛ him. But ſeing that can not bée, O moſt woꝛthy Judge, ſtretch out your power and finde out ſome way oꝛ meane to ſaue my huſbands life. What ſo euer you aſk me you ſhall haue: and what ſo euer you will haue mée to doe, I will doe it. Let my vehement woꝛdes penetrate your mercifull hearte, if there bée any ſparke of pittie, oꝛ any dꝛoppe of mercie in you, ſhewe it nowe vpon mée your moſt humble ſeruaunte, which am readie, (if herein you pleaſure mée) to runne at your hoꝛſſe héeles, oꝛ to doe the vileſt dꝛudgerie that you can

A lamentable ſuter.

set me to. Surely Gentlewoman, saide hée, you are the most importunate suter that euer I knewe. I perceiue where you may haue yea, you will haue no nay. If your husbande should escape, hée is bounde to make muche of you. I thinke if you were in his case, hée neither woulde, nor coulde sue so earnestly for you. O yes, saide the Gentlewoman, it is his great loue hée doth beare mée, that causeth me to sue for him so vehemently. You knowe sir what I haue saide, from which I will not swarue: therefore I beseeche you sende me not away without some comforte, for if you doe, I am most assured, that vnlesse you make good haste, I shal be deade before my husbande. Then the Judge took the Gentlewoman by the hand, and said: I will advise my selfe this nighte what I maye doe, and what way I may beste pleasure you: bée you of good comforte therefore in the meane space. But as I will not promise you, so I will not denay you. And come to morrowe hither to my house, about this time, and I will be héere readie to speake with you, when you shall knowe of mée, whether I can, or will pleasure you, yea or no. At which time, the Gentlewoman toke hir leaue of him, something better heartened than when she came to him.

Omen. I haue not hearde a more earneste suter for hir husbande than she: I pray you how sped shée after?

Siuqila. The nexte day, I warrante you, shée brake not hir houre, but wente vnto the Judge, as hée had appointed hir; and when shée was come before him, hée made hir to sitte downe beside him, and caused al the rest that were there, but they two, to goe awaye: and then hée carried hir into an inner Chamber with him, bicause no bodie shoulde heare what hée saide vnto hir, and then thus hée begamne to say: Gentlewoman, the more I haue considered your case, the more I haue busied my selfe to helpe you, I assure you, (throughe your pittifull moane and most earnest sute,) I am determined to doe more for you and graunt you more fauour, than euer was in my thought to doe for anie: I muste hazarde that for you, (if I satisfie your desire) that I woulde not haue ieoperded for mine owne selfe.

And for as much as you ſaide (to pleaſure you, and to ſaue your huſbandes life) you would giue me what I would aſke, and alſo doe whatſoeuer I would wil you, I will be briefe and make fewe wordes with you: If you will haue me to ſaue your huſbandes life, then you ſhall doe thus: You ſhal giue me fiue thouſande Crownes (for I knowe you are able well to ſpare it, conſidering your huſbande is of ſuch a great liuing as he is) which you ſhal bring me hither to morrowe at nighte. The time is very ſhort, ſaide ſhée, and the ſumme is very great: but if there bée no remedie, I truſte to make ſhifte for it. You know, ſaid the Iudge, that if I bée not good vnto him, and finde ſome meanes for him, hée muſte bée executed within theſe thrée or foure dayes: and therefore you muſte make greate ſpéede therein, for I will haue it, before I doe deliuer him or ſaue him. Well ſir, ſaide the Gentlewoman, you ſhall haue it: Yea but, ſayde the Iudge, there is another matter behinde, whiche if you doe not, your huſbande is like to die, for I will not receyue the monie without it: What is it ſir, ſaide ſhée, and according to my promiſe, I will doe it if I can or may: I knowe, ſayde hée, you will be loath to doe it: this it is, to morrowe at night you ſhal bring your monie vnto me your ſelfe alone, at whiche time, at ſuch a priuie doore of my houſe I will receyue you my ſelfe, (for I will truſt none other with this matter) and then when you haue deliuered me ſo many Crownes, you ſhall tarie with mée ſtill, and lie with mée all nighte: for I aſſure you, that if I deſired the companie of your body no more than I eſteéme your Crownes, I woulde not haue promiſed to ſaue your huſbande, The Gentlewoman was ſo ſodainely grypte with ſuch a grief, that ſhe was ready to ſinke downe, but the Iudge toke hir vp in his armes and comforted hir, ſaying: Gentlewoman, nowe is no time for you to fall in a traunce, nor for mée to tryfle: if you had not earneſtely of your owne frée will offered me, that you woulde doe whatſoeuer I willed you, I would neuer haue required this at your handes, neyther put you in any comforte: therefore eyther performe your promiſe, and ſaue your huſbãds life: or elſe be falſe of your promiſe, & therby procure his death:

for

for I assure you, there is none other waye to saue his life, but this. You know your lying with me shal be so secret, ỹ none in the world shal know of it but you and I: and as I wil kepe it most secrete, so I trust you wil not vtter it: which words when she heard, she sodainely clapt hir downe on hir knees: but hee woulde not suffer hir to kneele, but toke hir vp by the hande: to whom she saide: a sir, in what a straite haue you me now? eyther I must lose my husband to whom I haue giuen my faith, or else lose my faith that I haue giuen my husband: my husbād I can neuer get againe if he dye, and my faith I can neuer recouer againe if I once breake it. Therefore I most humbly beseech you, aske me what you wil (this thing only excepted) and if I performe it not, if I be able, moste willingly and quickely, then let my husband die without all redemption. I am borne to some inheritance, all which, both I and my husbande will most willingly release vnto you: and all my Iewels, Rings and other ornaments, I wil fetch with spede and deliuer them to you, whiche will doe you more pleasure, stande you in more steade, & comfort you longer, than one nights lying with a woful wretch that had rather be buried than to go to your bedde: and besides all this that I offer you, take frelye to youre selfe those fyre thousand Crownes you requeste of me. Make no more adoe Gentlewoman, saide the Judge: either get you hence with your gold, or tarrie here & performe my desire: for I am determined none other waye to saue your husbands life but thus. Oh good God, said the Gentlewoman, how am I wrapt in wo, on euery side: if I deny this, my husband shall die: and if I performe it, I betray my husband. How can I loue my husbande, that so treacherously vse my husbande? Then saide the Judge, and how can you loue your husbande, that rather than you wil lye with me one night, that neuer shal be knowne, will see the death of your husbande? Oh sir saide she, if my husbande should knowe it, woulde he not kil me? yes, and thereof I were well worthy: nay, saide the Judge, he would the more loue you, that did that, for the sauing of his life, whiche you preferde before your owne life: therfore, saide the Judge, tel me what you will

Marke wel.

do, for I will be quickly at a point. Well ſir, ſaide ſhe, wil nothing content you but this? No, ſaide the Iudge: and I will tell you moreouer, if you performe this my demaunde nowe, I wil ſaue his life: but if you refuſe it, then, though you wold, I will not: wherfore, now you may ſaue your husbandes life, or within theſe two or three dayes, be moſte ſure of his death. To whom the Gentlewoman ſaide, (preferring hir husbandes life before all other things in the worlde) well ſir, ſeing there is no remedie, I doe yelde vnto you, beſeeching you (for that I buy my husbandes life with ſuche a price, that all the treaſure on the earth is not able againe to redeme) to be ſure, that my husbande be not onely ſaued from death for this facte, but alſo, that all our lands and goods may be ours, in ſuch order as they were before the offence was committed: and alſo, haue a great reſpecte, that this my promiſe thus ſecretly performed, be not openly vttered. To whome the Iudge ſaide, aſſure your ſelfe Gentlewoman, al this ſhal be done, fear you not: which way it ſhal be, I haue deuiſed alredy. Then ſaid ſhe, I will be here at your priuie doore to morrow at night, whē I will, not only bring you al your Gold, but alſo (though ſore againſt my minde) will performe the reſt of my promiſe. And ſo ẏ Gentlewoman toke hir leaue of the Iudge, as one that was lifted vp with ioy on ẏ one ſide, and pulled downe with ſorrow on the other ſide.

Omen. Surely, that cruell harted and wicked Iudge, droue that louing Gentlewoman to a maruelous miſchief. But proceede, I woulde faine heare what followed.

Suqila. You ſhal, & that willingly: ẏ Gentlewoman brought ẏ gold at hir houre, by ſuch priuie meanes as ſhe thought conuenient, & the Iudge receiued both it & hir, being then ſomething darke, & ſo ſhe did lie there al ẏ night with ẏ Iudge: to whom he ſaid in ẏ morning before ſhe went frō him: now Gentlewomā, I thank you. And thogh you haue performed your promiſe very vnwillingly, yet you ſhal wel vnderſtand, ẏ I wil performe mine moſt willingly. And for ẏ I would as wel haue you to be of good cheere, & to be quiet in mind, as alſo not to trouble your ſelfe wᵗ any pains or trauel: my wil is, ẏ you ſtay at home & go

not

not abroad: & whereas your husband should haue bin executed to morrow in ỹ morning, I wil dispatch him, & send him home to morrow vnto you before none at the furthest, if it be not before: & therfore play the wise womans part, & be secret: & thogh your husband shall be deliuered so quickly, shew not your selfe to ioy therfore too sodainely. Wherefore kepe your self close in your own house, & be mery in mind, thogh for a shew you seeme to be sad. Wel sir, said ỹ Gentlewomã, as I haue satisfied your desire in an vnreasonable demaund, so I wil obey you in this reasonable request. And for ỹ I am most sure, that my husband shal now haue his life: I wish most earnestly, ỹ the time were come, that he were deliuered. Then saide the Iudge, ỹ time is not long, to morrow you shal haue him safe and sounde wt̃ you. And thus she departed from ỹ Iudge, very merie for ỹ sauing of hir husbands life: but yet something sorrowful for the breaking of hir faith to hir husband.

Omen. The ioy of ỹ one did mitigate the griefe of the other, she thought long I am sure for ỹ time appointed by the Iudge: and was the time for his execution the nexte day after?

Siquila. Yea, & the day of his execution too: for the nexte morning about 8, or 9. of the clocke, this sorrowful Gentlewomãs husband was put to death: which, after it was done, was ryfe in euery mans mouth. And then the saide Gentlewoman standing at hir dore, saw one come running in all the haste, who seing him comming toward hir so fast, was very glad, thinking that he came to tel hir of hir husbands life: but it fell out otherwayes, for he came to tel hir of hir husbands death. And when he came somthing nigh hir, she said: I pray thee what newes? is my husbande deliuered? deliuered, said he, no, he is executed. Executed? said ỹ Gentlewoman, I am sure ỹ dost but iest. Thẽ he said, you may take it now for iest, but shortly you wil find it in earnest. Yet the Gentlewoman would not beleeue him, she had such a trust in the treacherous Iudge: but this vnlooked for newes of hir husbands death, did so pinch hir, that she could not be quiet, til she wer better certified: wherevpon she would tarrie no longer in hir house, but wente forth, to enquire further

A most cruell deede.

of

of the matter: and within a little while after, not far from hyr house, she met with two or three of hir friendes, that tolde hyr they came from the execution of hir husband, saying, they wold haue bin loth to tel hir thereof, but they were sure she was not ignorannte of it. Oh saide she, may I credite you: is this true that you tel me? yea saide they it is too true: we had rather haue tolde you otherwayes, for we see him bothe quicke and deade, and there was great haste made in the executing of him. With that the good Gentlewoman fel sodainely to the ground, whom all they had much adoe to recouer: and they carried hir home to hir house, and so she laie in a traunce for the space of two or three houres, and knewe no bodie that was about hir: but after when she came to hir selfe, one of hir friendes that was nie hir saide: you haue bene alwayes counted, since you were of yeares of discreation, to be both wise and godly in the time of prosperitie, shewe your selfe so nowe in the time of this your calamitie: it is no greate masterie to guide a Shippe in calme weather, but it is a waightie matter to rule a shippe in a storme or Tempest: therfore nowe guide your selfe with reason and patience, in this time of sorrow. If your sorrow would gette him againe, I would wish you to vse it: but seeing that cannot bee, I woulde wish you refraine it. You maye procure your owne death with griefe: but you cannot get his life againe with sorrowe: therfore make not two mischiefes of one. I wil not, saide she, I thank you for your good counsel. Ah wo worth al treacherous villains, said she: once this morning I woulde haue laide all my goods to a groate, that I shoulde haue had my husbande safe and sound home to me this day before none: but nowe for that you (whō I credite) haue tolde me that he is dead, and that the time is past I was promised to haue him here quitte and aliue, my chiefe practise and delight shall be, to be reuenged on mine enemie: as before, al my trauel and labour was to release my frend. Haue you such an enemie, said ỹ other, that his deeds towards you haue deserued death? then she being a wise woman, loth to make any priuy of hir practise, said: truly the death of my husbande so greeueth mee, that I speke I wist not what:

Heauie news.

therfore

therefore take no holde nor effect at my wordes, for I haue no suche enimie I hope, if I haue, I knowe them not, and it is also without my desert. And so she pacified hirselfe for that time as well as she coulde.

Omen. This was the vilest and moste treacherous parte of a Iudge or of any other that euer I heard: but I consider his priuie meaning in executing hir husbande, for he thought by his death to haue marryed the Gentlewoman, thinking that she, when she sawe that hir husbande was dead, whose life by no meanes she coulde get againe, woulde be allured to him by little and little wel ynoughe: iudging also, that she that was so loath to commit that fact secretely, for the sauing of hir husbands life, would be more loth to vtter it to hir own shame openly, after hir husbands death, when there was no hope of his life.

Siuqila. Well, he was cleane deceiued, in that she was otherwayes bent and fully determined: for she weighing with hirselfe, howe treacherously he had serued hir, not only in defrauding hir of fiue thousande crownes, but also bereaued hir of two of the greatest Iewels she hadde in the worlde, that was hir husbande and hir honestie, whiche by no meanes againe coulde be recouered, that thereby such a detesting and abhorring of him did enter into hir hart, that nothing was so pleasant to hir, as to procure his mischief: and had rather worke his death by opening hir own shame, than to hide hir infamie by sauing his life, as the sequele doth plainely shewe: for as spedily as she coulde, she gote hir decent mourning attyre, and with conuenient men to waite on hir, rode in all the haste where the Magistrates & the chiefe Rulers of the Countrey did sit: who knocking at the Counsel Chamber dore, within a while after was lette in, when they knewe who she was. And when she came before them, she kneeled downe: and lamentably and pitifully desired them that she might haue Iustice, for that was the onely thing she craued: and as all my sute of late (saide she) was chiefly for Mercie, now al my request is onely for

Justice. Then saide the chiefe of the Counsell, Gentlewoman, we may perceiue, that some great matter hath driuen you hither to require Justice, therefore tell vs your matter truly, and you shall be sure of Justice, and that with all expedition. Then she humbly thanked him, and told in euery point and hidde nothing, howe the wicked Judge did vse hir. Which when they hearde, they were marueilously astonied thereat, at which time they asked hir, if she had any other witnesse herein than hir selfe: to whome she said, no, for the facte was so shamefull, that it rather required a secrete place than open witnesses: but I can shewe you suche priuie markes and tokens, as well of the bagges wherein the Golde is, and of the place where they lye, as also of the priuie staires, where he himselfe alone brought me vp into his Chamber, and of the sheetes, pillowes, couerings, & curtains of the bed, where I was enforced to graunt to lye with him, for the sauing of my husbandes life, and other secrete tokens, that they will bewray the matter as well as any witnesses in all the worlde: and the opening of myne owne shame before your Honors, me thinkes may be allowed for a sufficient witnesse. Then they commaunded, that all the tokens she coulde name, shoulde briefly be written: And so they were. Then saide the chiefe Ruler to hir as followeth: we wil send one with you with our Commission, not onely immediatly to discharge the said Judge and displace him, but also that he be apprehended and committed to prison, where he shall remaine vntill such iudgement as we shall thinke méete to be executed on him. And furthermore, you shall bring this Commissioner into his Chamber, to whome you shall shewe al the secrete tokens there, before vs described and by you mentioned. And then they commaunded the Commissioner to seaze all his goods, and to seale vppe all the doores of his house, and that he and she shoulde ride thither as spédily and as secretely as might be, leaste the Judge hauing fore-knowledge, might flie awaye before they came. And he saide moreouer, that the

No better witnesses.

Gentle-

Gentlewoman shoulde haue Iustice as she required, commanding hir to stand to, & obey their iudgement thereinto whom she promised she woulde, and that moste willingly: and so they gaue hir leaue to departe.

Omen. This was verye wisely wrought of the Gentlewoman. The Iudge litle thought of this mischiefe that was so nigh him: he hadde bene as good to haue gyuen Golde to haue lyen with another, as to haue taken hir gold and lien with hir. But did the Commissioner finde the Iudge at home when he came?

Siuqila. That he did, for the Iudge thought himselfe safe ynough: and so, when the saide Commission was shewed to the Rulers of the Citie, the Iudge was dismissed out of hys office, and straightway was committed to prison: and then the Commissioner with other appointed, toke the Gentlewoman with them as a guide: to whome she shewed the posterne gate where he receiued hir into his Chamber, and also al the markes and priuie tokens with the place where the Gold she gaue him did lye, euen as shee hadde tolde the Counsell, and there they founde all the Golde which he had of hir.

Omen. I haue hearde of men that haue giuen Gold, to allure vnwilling women to be willing to lye with them: but I neuer knewe that vnwilling women, gaue gold for willing men to lye with them. I see no pleasure that he did for hir, vnlesse his lying with hirse fore against hir wil was any pleasure, for I am sure she toke no great pleasure in the putting hir husband to death. Well, thoughe shee coulde not get hir honestie, nor hir husbandes life agayne, she mighte haue hir Golde agayne: but had she it againe or not?

Siuqila. You shal know that hereafter, in a place more fit to be tolde. Whē the Commissioner & his other associates, hadde founde all the tokens and markes true as she hadde declared, they locked all the doores in his house, and sealed them vppe: marry all the golde, siluer, plate, and iewels

that they found, was committed to other that was charged safely to kepe it. And so the Gentlewoman went home to hir house: whose greate sorrowe was mitigated, for that she hoped shortelye to see the confusion of hir moste mortall enimie. And the Commissioner departed with spede to the chiefe Ruler of the Countrie and the Counsel, vnto whom he reuealed howe the Gentlewoman had told them trueth in euery thing. And then sone after they consulted among themselues, what iudgement were mete to be giuen therin: and whiche waye that good and louing Gentlewoman might not be defamed, by that vnwilling and constrained fact: and how the peoples mouthes might be stopped, for vttering the same to hir infamie: and howe it might not be a slander to hir, nor a hinderance to hir marriage. Whereuppon, with long debating of the matter, they agreed, that hir honestie coulde not be saued, nor the infamous talke suppressed of hir lying with the Judge, but onely by marrying of the same Judge: and so they concluded, and gaue iudgement, that (seeing he had done hir suche a shame and villanie) suche a day by them appointed, he should prepare him in the beste maner he coulde, to marry hir, with an other secrete iudgement besides, whiche was priuily vttered by the Commissioner: who was appointed, not onely to see the marriage celebrated betweene them accordingly, but also the other secreate thing performed, in all pointes as the Counsel hadde decreede. Whiche Judgement was carried downe thither where the Gentlewoman dwelled, by the saide Commissioner. And when the day of the mariage approched, the Cõmissioner came into the prison to the same wicked Judge, & saide, that the Ruler and the Counsel, had giuen iudgement, forasmuch as he had taken a Gentlewomans good name from hir, by lying with hir, that he should prepare himselfe in the beste manner he coulde to marrye hir, thereby to make hir amendes: whiche, when the treacherous Judge heard, he was ỹ gladdest mã in the world: for that was the onelye thing he desired, and the cause why he

Better than he looked for.

hée executed hir husbande. And so he prepared himselfe against the day appointed to marry hir. And then the sayd Commissioner went to the saide Gentlewoman, whome when she sawe, she was maruelous gladde, saying: sir, you are moste hartily welcome: I praye you what iudgement haue my Lords of the Counsel giuen on my behalf against the wicked Iudge mine enimie? Forsoth, saide he, as they thinke, a verye good and necessarie iudgement, thoughe it be not altogither as you desire: but in my opinion, it is as wise and righteous a iudgement as can be. Well sir, said shée, though it be not according to my contentation, yet I must be obedient, knowing, & being wel assured, that they are so wise, righteous, and godly, that they will giue none other iudgement, but according to equitie, iustice, and reason: and therefore, as I haue promised their Honors, whatsoeuer iudgement they haue giuen, I muste be content, and will. It is very well saide of you, saide he, there is no resisting of them, and therefore, the more willinglier you take it, the better they will like of you. I praye you sir, saide she, what is it? thoughe I am loath, saide he, to vtter it vnto you, bicause it will not well like you: yet I am enforced to tell you of it, bycause the Counsell haue commaunded me. Spare not I beseeche you, saide she, to declare it vnto me: for, if it be any thing that may moue my mind, I am determined to arme my selfe with patience. I pray you do so, saide he, for you shall see, that God at the length, will turne all things to the best: now thus it is: the chiefe Ruler, and the reste of the Honorable Lordes of the Counsell, haue giuen their iudgement, and fully decreed, that against suche a day you shall prepare your selfe, in moste sober and comely wise, to be married vnto him: for they thinke, that the infamie you haue receiued by hym, can be salued by no meanes so wel, as by being his wife, and to be married vnto him: therfore prepare you for it accordingly, for there is no remedy, but you muste performe this their decree and iudgement: whiche, when she hadde hearde, she wared as

Worse than she looked for.

pale as was possible: whereby it appeared, that inwardly she was not a little vexed and troubled. And wythin a while after she saide: shall I nowe marry hym that hathe cruelly killed my louing husbande whom he promised me to saue, and spoiled me of my faith and honestie, whiche I can neuer recouer againe? to haue the life of my husbande, made me to goe to his bed loathfully, and can the death of my husbande make me to lye with him willingly? Oh, I woulde to God, that the Counsell hadde not respected so muche mine honestie, as to make me doe that I detest more than death. I had rather a thousande times liue in shame, than to marry him that is cause of my shame. Then said he to hir againe. Did not you tell me, that you would arme your selfe with patience, thoughe I shoulde tell you that did trouble your minde? I saide so indeede, but when I saide so, thoughe all things were not so wel as I would, yet I did not thinke that it was so euill as it is: to marry him is the thing he moste desireth, but to be marryed to him, is the thing that I moste abhorre: whereby he shall haue a ioyful life that hathe deserued a cruell death: but thereby I shall haue a sorrowfull death, that oughte rather haue a ioyfull lyfe. I hoped that the daye appoynted for his marrying with me, shoulde rather haue beene the daye of hys death, for so shamefully abusing me. Well, I will obey theyr commaundementes, trusting thereby, that my sorrowe shall ende: and whereas that nighte he thinketh, that I shall bee bedded wyth hym, I hope that then I shall be buried by my selfe. There was neuer a sorrowfuller Bride than I shall be: but loke what you haue willed me, I will doe it, and what the Counsel haue iudged I will performe it. And then he toke his leaue of hir and departed.

Omen. This was not suche a iudgement as shée loked for, nor yet as the wicked Iudge didde hope to haue. But didde she come at the daye appoynted to be marryed vnto him?

Siuqila.

Siuqila. Yea that she did, thoughe it was full sore against hir will: for in the same morning he was ready at the churche a good while before she came, for if he had bene so vnwilling as she, he woulde not haue come so sone as he did. And at the laste, she came in hir mourning apparell, thinking she would weare the same at hir owne dolefull marriage, that she did weare at hir husbandes death. And so to conclude, they were both married togither, wherof he was as glad as she was sorrowfull. And when they were maryed, and as he was aboute to go home with his newe wofull wife, the saide Commissioner saide: Sir you muste stay a little, this Gentlewoman youre wife hathe performed all the iudgements that on hir parte are to be done: but thoughe you haue done some, yet you haue not done al, there is one peece yet behinde for you to performe. What is that? said the Iudge, for I will do it willingly: then said the Commissioner, not so willingly I beleeue as you were marryed, vnlesse you are willing to goe to youre death: whereat the Iudge was astonied: and then the Commissioner saide to him: nay, there is no remedy, the Counsels iudgemente is, that immediately after you are married, you muste bee executed: therefore prepare youre selfe, for I muste see it done presently. And as for you Gentlewoman, saide he, you were beste goe to dinner, and not tarry for youre husbande, for he hath an other parte to play. O, saide the Gentlewoman, blessed be God that hathe giuen vs suche wise and godlye Counsellours, that haue gyuen suche a worthy iudgement: the death of my firste husband did not make mee so wofull a Widowe, but the death of my seconde husbande dothe make me as ioyful a Widow. Here was a sodaine change, for whereas before the Bridegroome was mery and the Bride sad: nowe the Bride was moste merry, and the Bridegroome sorrowfull, and so shee wente to hir dinner, and hee to hys death. Whose execution was not verye long in hande, for shee was a Widowe agayne that day before shee hadde dyned.

A wise and worthy iudgement.

And to comfort hir the better, she had not only all hir golde againe, but also all the Iudges hir seconde husbands goods: for the Counsell commaunded that he shoulde lose none of hys goodes, whereby this Gentlewoman his wife enioyed them all.

Omen. Truely they were godly and wise Counsellers: their iudgement was with greate equitie, iustice and reason. I am sure she was gladder that he shoulde goe to hys death, than with hir to dinner.

Siuqila. That is moste true, and contrary: he had rather haue gone with hir to dinner, than to his death. Surely, it is a vile thing for one to take mony, for getting of a pardon to saue a mans life, and to do nothing in it: but it is a most wicked and detestable thing, to take money for the sauing of a mans life, and then to cause him be spedily putte to death. I pray you sir, haue you any law for suche as take rewardes for bringing matters to passe, and make men beleeue that they trauell therein for them, and doe nothing at all?

Omen. We haue a lawe for suche, but we néede no lawe for suche, for none with vs will take any rewarde, thoughe they doe them pleasure: and then, doe you thinke they will take any gifte or rewarde for doing them no pleasure?

Siuqila. What is your lawe in that case?

Omen. Forsoth, whosoeuer taketh a rewarde for doing any thing, and doeth promise faire, but doth nothing at all therein, our law is, that he shal pay to the partie of whom he receiued it, three times as muche as he receiued, and bée shal be imprisoned for the space of a quarter of a yeare, and al the while he is imprisoned, none, vpon paine of the like forfeiture and punishment, shal do any thing for him, for anye matter or sute, or bring any thing to passe that he wold haue them to do. And he shall weare on his sleeue a whole yeare after, a paper, whereon shall be written: This is a dissembler.

A worthy law.

Siuqila. But what say you to them that are put in truste

by

by their frendes, to procure and to gette a thing for them, and then they Iudaslie deceiue them of it, and get it for themselues.

Omen. Marie I say they are false Harlots, and I think them as wel worthie to be hanged, as theeues that steale through necessitie. For such we haue a worthie Lawe. But frendes with vs do deale so truely and iustly one with another, that the same was not executed of a great while.

Siuqila. Then belike it was once executed, wherby it appeareth there was once an offender therin with you.

Omen. Yea that there was: And now I wil tell you the Historie therof, if you will heare it.

Siuqila. Yes that I will, and that very gladlie.

Omen. There was one that was something sicke, and not very wel at ease, that had neuer a house to dwel in that he could trust to abide in long: for he had no Lease in it, but occupied it during the absence of a Gentleman, and no lōger could he haue it but vntill he came home: which sicklie man, not well able to trauel, & knowing that within foure or fiue miles of him, there was a Lease of a good Farme to be solde, sent for one whom he toke for his very and trustie frend: when he was come to him, he saide as followeth: Neighbour and frende, for the great credit and trust I haue in you, I am enforced at this time to craue your helpe. Then saide hee to him againe: Neighbour, what so euer I can doe for you, to my power I will doe it: And therefore though it be neuer so waightie a matter, nor so great a secret, feare not both to vtter it vnto me, and also to putte me in trust to trauell therin, as I would doe for my selfe. Godamercy saide the other. You knowe neighbour, saide he, that I dwell in a house heere, wherin I haue neither terme nor certeintie: for as sone as the Gentleman commeth home, (who hath none other house but this to dwell in himself) I looke to bee housselle, and how sone that wil bee I know not, for I looke almost euery day for his comming home. And nowe for that I vnderstande there is one within foure or fiue miles, an olde man, and that hath neither charge of wife nor children, which wil sel the lease of his Farme, (and that, as I vnderstand, very reasonably) ther-

An excellent example of one that deceyued him that putte him in trust.

fore I shall desire you to do so much for me, as to goe thither to morrowe, and not onely to enquire of it, but also in my behalfe and for me, if you can, to buie the same: but gette it as reasonably as you may, and whatsoeuer you appoint to be paide for it, I wil paie, and that at such times and dayes as you and he shal agree: which if you be content to doe for mee, what so euer charges you shall be at thereby, I will not onely allowe, but also I will pleasure you as much if I be able. To whome his neighbour that he sent for, answered againe and saide: neighbor, if it were more than this I would do it for you, therefore take you no care, for if he wil sel it (as you thinke he wil) I wil driue the price, and buie it for you as well as if you were there your self, and to morrow (God willing) I wil go about it. Do so, said the other, and I praye you let me heare howe the matter goeth, as sone as you can: and so he took his leaue. Two or three days past on, and yet he could not heare of his neighbour, and then he sent againe to him to desire him to come and speake with him: who sent him word that he would come by and by. And as soon as he came, the sickly man said: Neighbor, I loked for you two dayes since, marueling that you taried so long seing your iourny was so short. Neighbour, said he againe, a short iournie may haue a long businesse, and a shorte businesse may haue a long iourney: the distance of the places we know, but the time of dispatch we know not. We that do trauel are sure of our selues, but we are not sure to find them at home to whom we trauel. Therfore be content good neighbor, I came but euen now home, and now I am come to you, which I had done though you had not sent for me. I am as desirous to tell you, as you are to heare, what I haue done. Wel neibor, sayd the sick man, what haue you done therin? or how haue you sped? Not so wel as I wish, for your sake, sayd hee. I went thither the nexte day, as I promised you, but I found him not at home, but they thought he would come home that night, for whose cōming I taried so late, that it was to far for me to reach home by day light, and yet for al my tarying for him hee came not home that night at all. Whiche grieued me that I taried there al night, and was thereby neuer the

nearer.

nearer. The nert day I taried for his cõming till almoſt night, ſo that I ment to tarrie no longer there, but to come homward. But as I was going out of the houſe, I met him comming in, whome I told how long I had ſtayed only to ſpeake with him, deſiring him to talke with me in ſome ſecret place, where I might vtter my minde vnto him, for that I made haſte to be gone. Sir, ſayde he, if you will haue aught with me, you ſhall tarrie with me all night, and at leyſure you and I wil talke togither, for I am ſomething wearie, aſſuring you, that I had rather ſit and warme me by the fire, than to ſtande and talk in the colde. Therefore determine your ſelfe to tarrie all night, and though your Supper be but ſimple, your bed ſhal be the better. Whoſe gentle offer I could not wel refuſe, and the rather, to diſpatche your matter, and to bring your purpoſe to paſſe. And ſo I both ſupt well, and lay well, and alſo I ſlept as well.

As ſone as we were vppe the nexte morning, and had broken our faſte, the God man of the houſe ſayde vnto mee: come and walke with me, I am more willing to talk with you than I was yeſternight. What haue you to ſay vnto me? Forſoth, ſayde I, I vnderſtande that you meane to ſell the Leaſe of this your Farme you dwel in: and if you be ſo determined, I haue a very honeſt neighbour that is nowe deſtitute of a houſe, who will giue you as much for it as it is well worth. The truth is ſo, ſaide the other, I was determined within this moneth to haue ſolde it, but nowe my minde is altred, for I haue no ſuch occaſion to occupy mony nowe, as I had before, and therfore I am fully determined to kæpe it ſtill in my handes. Then ſaide I, if you be not determined to ſell it, I am ſure my neighbour will not be deſirous to buie it. And ſo I gaue him thankes, and departed from him. And this is the very concluſion of al. Then ſaide the ſicke neighbour to him that he had ſent thither: What remedy? that that a man can not haue, he muſt be contented to forgoe. Saying alſo, I thank you neighbour for your paines, I wil doe as much for you if it lie in my power. And ſo his neighbour went home.

It was not worthie of thanks.

Siuqila. What falſehod followed of this, I pray you?

Omen. More falsehode than faith, and more craft than true dealing: for within a moneth after his saide neighbor that was sent to buie this Farme for him, came to him vnsente for, and saide as followeth: I am sorie that you can get neuer a house to dwel in, and for that I would be loath that you should be houseles, I will sell you the Lease of my Farme that I dwel in, rather than you shoulde want one. I thanke you neighbour, saide hee, but as you would be loth that I should bee without a house, so would I be sorie to make you houseles. Nay neighbor, said he, I do not meane to be houseles my selfe, though I sell you my house, for if you may spare it vntill your Landlorde come home, I doubt not but by that time to get another house better than mine. I am promised one if it will hit, and if he breake promise with me, as I think he wil not, yet I hope to get another, for my frendes will hearken about for me. How farre, said the sicke neighbour, is the Farme that is promised you? Forsoth aboue twentie miles hence, saide he. Well, said his sicke neighbour, if you can gette another house for your selfe then I pray you let me buie youres: yes that you shall neighbour, saide he, and I hope within this Seuenight to be so sure of one, that I may bergaine with you for mine. I would be glad of that, sayd the sick neighbor. And so for that time he departed home.

Sinqua. Did he come to him againe within a Seuenight, as he thought?

Omen. Yea that he did, and lesse, and then he said thus vnto him: Now neighbour I am come to you according to my promise. I make a full accompt now to be sure of another Farme, and therfore I am come to offer you my Farm, if you wil haue it, you shall haue it before any other. And thoughe there be diuers that are desirous to haue it, you shall forsake it before I do proffer it to any other. I thanke you therefore good neighbour, saide he: now tell me your price: You shall haue it for fortie poundes, said he, that is the lowest price, I wil not sel it vnder. O neighbour, saide the other, that is a great deale too deare, the other Farme that I sent you to buie for me, woulde haue bene solde for halfe the monie, as I was credibly tolde, and once the

owner

owner therof was fully determined so to haue solde it, and it is twice as good as yours, I am sure. Notwithstanding, for my necessitie, I will giue you as muche for it as it is worth, and something more: Well, to be short, said he againe, vnlesse you wil giue me so much for it, you can not haue it, and therfore say nowe whether you wil haue it or no, for if you refuse it, it will be gone, I can tel you that, and that for this price that I offer it to you for. Wel neighbor, I perceiue bicause my need is great, therfore you make the price the greater: nay if you say so, saide the other, then you shal not haue it: is this al the thanks I haue for my good will? and so was going alway in a fume. Then the sicke neighbour called him backe againe, and sayd: Good neighbour be not angrie, I meant no harm, your vnreasonable price made me speake so much: but I pray you do one thing for me, let me pawse of the price betwéen this and to morrow at night: well, saide the other, I giue you leaue to doe so, but then I pray you let me haue a determined aunswere whether you wil haue it or not: you shal not faile therof, saide he. And his said neighbour came vnto him the next night, at which time the bergaine was fully made betwéen them, and so he paide him forty pounds for his Lease. And the time was apointed in their writing, when hee should enter vpon it. But now, you shal see how the matter fel out. The Gentlemã, in whose house this sickly Farmer dwelled, came home: so that there was no remedie, but that he must dwel in his owne house, whereby he that dwelled in it, was enforce to remoue, to his neighbours house, the lease whereof he had boughte: and so he came to his neighbour and saide, neighbour there is no remedie, I must be so bold to enter and dwel in this house that I boughte of you, for that my interest therein is alreadie begunne, but chiefely that my Landlord is come home, to whome I muste nædes giue place in hys owne house. Well neighbour, saide he, I can not denie but that I haue solde it vnto you, but if I had knowne so muche as I doe nowe, I woulde not haue putte it awaye: for the trueth is so, I am disappointed of my house, which I told you is aboue twentie myles hence, therefore if you woulde stay but

one Seuenight, I shoulde thinke my selfe much beholden vnto you, and in the meane space I wil laye out for another, and if I cannot get one by that time, yet I wil make such shifte, that then I wil remoue from hence, and suffer you quietly to enter on your owne: wel, saide his sickly neighbour, I doe not doubte to get my Landlords good wil to tarrie in his house so long, and therefore tarrie you here this seuenight, for I dare presume so much of him. And then at the seuenights ende, his neyghbour came to him, at whiche time he was remouing his goods and stuffe from thence, to whom he saide then: nowe neyghboure I perceiue you are true of your word. And so this sickly Farmer entred quietly on his neighbours Farme that he bought. And at the last when the other hadde almoste remoued all his goods from thence, this sickly Farmer said to him: now neyghbor tel me, are you driuen to lye within another man for the time, or haue you got a Farme of your owne: no I thanke God, said he, I haue gotten at the laste one of mine owne, whiche I haue gotten within this seuenighte: for when you gaue me leaue to tarrie vntil this time in your house, I promise you I knew not then that it woulde be solde, but as good hap was, a very friend of mine seeing me in suche a distresse for wante of a house, tolde me, that this Farme that I haue now got, would be sold: whereuppon I made haste to the partie that oughte it, and so I made short worke considering my greate necessitie, and haue now made it sure though I payde for my pleasure. I pray you neyghboure, saide the other, lyeth it in a good soyle, and is it farre hence? no, saide he, it is within this foure or fiue miles, and it is verye good grounde, and lyeth in a good soyle. Whereaboute (saide he) doth it lye, and of whom did you buy it? wot you of whome? saide the other: no surely (saide he) how shoulde I knowe vnlesse you tel me? truely, saide the other, I had verye good lucke to hit of it, it is the Farme that you did sende me to buy for you, which then by no meanes he would sel, but nowe of late (whatsoeuer ye cause was) he was enforst to sel it. Wel, said the other, I would it had bin my chaunce to haue knowne

that,

ȳ, for then I would not haue bought yours. And (saide the other) I would not haue sold you my Farme, if I had not thought my selfe sure of the Farme twentie miles hence, that was promised me. But I thanke God now as it chaunst (saide he) I happened as wel. Then sayd his neighbour that bought his, but now there is no remedie (saide he) God sende you to do wel of yours, and God graunte I maye prosper on myne: and so they departed.

Siuqila That felow was a craftie Harlot, ȳ sold his Farme, for I smel the circumstaunces of the matter, that he defrauded his neighbor of that at the first, when he put him in trust to buy it for him.

Omen. He didde so in déede: but hys good meaning neyghbour coulde not perceiue it, neither didde mistrust him: but as crafte and disceite haue neuer good ende, so trueth bewrayeth falshod by one mean or other: for not long after, one that dwelled in the same Towne, where this craftie fellowe had bought the Farme, chaunst to be in the companye of this sickely Farmer, who (when he knewe that he dwelled there) saide: one of our neighbours hath gotten a good Farme with you, as I vnderstande, I praye you what paide he for it? forsoth saide the other, as I hearde it reported, he hadde it cheape ynough, for he paide vnder twentie poundes for it: yea, saide the beguiled Farmer, I woulde haue giuen thirtie poundes a quarter of a yeare since for it, and I sente him worde by the same man that nowe hath boughte it: but he woulde not then forgo it, thoughe before he was determined to sel it. Then saide the other, he hath sold it now for a good deale lesse. And so there was no more talk of it at that time: but as sone as this fellowe came home, hée went to him that hadde solde the saide Farme (for he bare hym good will) and saide, you haue solde youre Farme verye cheape as I vnderstand: I would, saide he, ȳ I had solde it cheaper, so ȳ it had bin to such a one as would haue kept touche with me, & paide me my mony at my day. Then saide the other, did you not receiue al your mony therfore presētly: no nor scāt half, saide he.

Then

Then saide the fellowe: I was in companie of a verie honest man of late, that woulde haue giuen you thirtie pounde for it, or more rather than he woulde haue gone without it: then saide he, he shoulde haue had it, if I had knowne so much: he told me himselfe, saide the fellow, that about a quarter of a yeare since, he would haue bought it, hearing then that you were determined to sell it: and therupon he sent you word thereof: that is not so, saide the other, or else if he sente vnto me to buy it, the message was not done vnto me: can you tel, saide he, by whom hée sent that message: marrie saide the felowe, he sente the message by him that nowe hath boughte it of you: is it euen so: saide he: then I smell a Ratte: who is it I pray you, that tolde you thus: and that sent me word aboute the buying of my Farme: & then he tolde him who it was, and where he dwelled: and so he gaue him thankes, and then the one departed from the other.

Stuqila. I beléeue he that solde the Farme thought long, vntil he spake with the same man that sent him such word, & that woulde so faine haue bought it.

Omen. That is verie true, for the next daye after he wente vnto him, and saide: I vnderstand that you sent a neighbour of yours aboute a quarter of a yeare since, for the buying of a Farme for you that is in such a place. Then the beguiled Farmer saide, I did so indéede: I praye you saide the other, what woulde you haue giuen for it with a good will: forsoth, said hée, I bad him offer in my behalfe thirtie pounde for it, and more rather than faile. And what aunswere brought he you againe: saide the other: he tolde me, said the beguiled Farmer, that hée woulde not then sel it, for he had no néede, though before he had an occasion so to doe: and who was it, saide the other, that thus you did put in truste to make & conclude this bargaine for you: forsoth, saide he, euen he that boughte it of late, and that nowe doeth dwell in it. Doe not you vnderstand, saide the other, how long it is since he bought the same: yes truely, saide he, if I may beléeue him, for he himselfe tolde me that he bought it not past foure or fiue days before he came to dwel in it. Wel honest mã, saide the other, I am he of whom he bought the same Farme he

now

nowe dwelleth in, and to whom you sent him to buy it for you. You are defrauded, and I am misused: why so? said the beguiled Farmer: for at that time when you sent him to me, (which is a quarter of a yeare since at the least) hee concluded with mee for it, and paide me ten pounds in hande, which is all I can get yet of him for it: And therfore he tolde you a false lie, whereby he hath defrauded you of your Farme, and me of my price: but wil you stand to this (if need be) said hee, that you sent him to me for that purpose? Yea that I wil, saide the other, for I haue good occasion therto: I was the first that tolde him of it, and put him in trust (bicause I was sicke) to go vnto you, & to driue the price for me, through whose craftie and false dealing, it seemeth that both you and I are deceiued. Wel, I feare, saide the other, though he hath deceiued vs at the first, he will bee worse deceiued himself at the last. Therfore be ready at al times when need is, I pray you: you shal not need to feare, but that I will be readie to witnesse the truth. And then he that solde the craftie fellowe his Farme, departed and went home.

Siuqila. But would not this craftie felow pay him the rest of his monie?

Omen He would not pay it him, as you shal heare, for within two or three dayes after he came vnto him and saide, I pray you pay me the resse of my monie you owe me for my Farme: For your Farme? saide the other, I owe you none, I paid you al your mony in hand that I bought it for. Haue you so? said he, you paide me but ten pounds in hand, and al wise men might iudge me to be a very fole to sel it for so litle, for it is wel worth as much more as you gaue me for it. I trusted you vpon your owne worde, without writing or witnesse, for the payment of the rest, therfore you do not honestly vse me to deny it. If I had as euil a conscience as you, I might as wel claime three times as much as you owe me, as you to denie all that you owe me. But as I claime no more than my due, so I pray you deny me not of that is my due. If I owe you any thing, saide the other, then get it by law, otherwise you shal haue no more of me than you haue had. I perceiue, (saide he that solde the Farme) you

meane now to put me to my trumpe, for that you are sure, I haue neither Obligation nor Bil of debt for the payment of the same, neither know any witnesses that heard the bergaine betweene you and me: but if you were as godly as craftie, and as honest as you are deceiteful, you would not vse me so euill, for trusting you so wel. But ther is no remedie, if I lose it, I may thank mine owne folly. And so he went away from this crafty fellow not very wel pleased.

Sinqua. I coulde not blame him, but did he leaue him so?

Omen No I warrant you, as he handled the matter, he had bene better to haue paide him his money with quietnesse: for he did not only sue him by a byll of complaint, for the rest of his money, but also reuealed all his crafte and deceite to ỳ Judge, which he vsed, in defrauding his neighbor of the Farm: which when the Judge heard: what, saide he, haue we such a fellowe dwelling among vs? I woulde haue thoughte there was not such a one to be founde in all our Countrey. If this be true that you tel (as I beléeue you know to whom you speake) (for it is no smal dãger to tel a ly to a Judge) I wil makeỳ al they hereafter, that shal dwel in the Countrey of *Mauqsun*, shal beware how they deceiue any. Therfore bring him before me, said the Judge, and I wil dresse him according to his deserts. I thanke you my Lord, saide he that complayned vnto him, it shall not be long before he shal be brought before you. And immediately after he came home, he caused the sayde craftie fellow to be arrested. So that there was no remedie but that he muste nedes appeare before the Judge. And at the daye of hys appearaunce, he came into the Courte where the Judge dydde sit, and he that did sue him, was there readie also. And then by and by the Judge called for him by hys name, and caused him to come before him. To whom the Judge saide: are you he my friend, that bought the Lease of a Farme of such a man? yea my lord, said he: what did you giue him for it, said ỳ Judge: forsoth said he, I gaue him x.l. But for howe much did he sell it vnto you, said ỳ Judge? for x.l. said he: he ỳ selleth such a Farme as I vnderstande that is, saide the Judge, for ten poundes, eyther he knoweth

knoweth not what he doth, or else will neuer thryue. Come hither you that sold the Farme, saith the Iudge: For what summe did you sel your Farme to him? for.xx.l. my Lord, saide hee, of which he gaue me.x.l. in hand, and I gaue him half a yeres day of payment for the rest. Where is your Bill of det, or Obligation that you toke of him for the same? said the Iudge: My Lord, said he, I haue none, I thought him to be so honest a man, and trusted his honesty so wel, that I neither required it of him, nor yet he offered it to mee. Then saide the Iudge: Haue you any witnesses, that he hath not paide you all? or that he oweth you any? No my Lord, said he, as I trusted him without writing, so I credited him without witnesses. Then saide the Iudge: I can see none other, for that you haue neither writing nor witnesse, but that you haue al the monie you are like to haue. Wel my Lorde, saide he, if I lose it I knowe the worse: I know in my conscience he oweth it mee, which will be a burthen to his conscience if he deny it. And dost thou say of thy conscience, said the Iudge, that hee doeth owe thee tenne poundes? Yea, my Lorde, sayde hee, and hee knoweth of his conscience, that hee oweth mee no lesse. Marke well what I saye, thou fellowe that boughtest this manner [illegible]rme, sayde the Iudge, hee chargeth thee deepely, that thou knowest of thy conscience, that thou doest owe vnto him tenne poundes: Howe sayest thou? doest thou owe it him of thy conscience, or no? And then hee sayde: My Lorde, of my conscience I owe it him not. The one of you, sayde the Iudge, hath but a slender conscience. Take heede my frende, thoughe for wante of Writing or other testimonie, thou mayest bleare mine eyes: yet for all that, thou canste not deceiue God, which is the chiefe Iudge of all. Though thou shouldest carrie this matter cleare, and bee quitte of it before me thy earthly Iudge: yet thy matter must be ripped vppe againe before Christ at the laste day, the heauenlye Iudge, who without either writing or witnesse, doth and will then knowe the truthe quickly. And then (thoughe nowe by fraude thou deceiue this plaine dealing man of his ten pounds) if hee finde that thou doest owe vnto him so much, thou haddest bene better

A naughtie conscience.

to haue giuen ten times moꝛe than thou owest him, thā to giue him one groate lesse than his due. Foꝛ I assure thee, and truste to it, that the euerlasting toꝛments of Hell fire are pꝛepared foꝛ the wicked, and suche as defraude their bꝛethꝛen of their right. Therfoꝛe if thou owe it, pay it vnto him, and dꝛiue not off till Chꝛist the highe Judge compell thee to pay thy debtes to God: foꝛ then thou shalt be alwayes paying it in Hell, and thou shalt neuer come out, vntil thou haue paide the laste farthing, which wil neuer be paide. So that by defrauding this man of tenne poundes, which is but dꝛosse, and earthlie riches, thou wilt bereaue thy selfe of the kingdome of Heauen, which is an euerlasting treasure. Wherfoꝛe thou were better open the truth nowe willingly, whereby Chꝛist may be thy frende at the latter day: than to haue it opened befoꝛe Chꝛist against thy wil then, wherby he will be thy vtter enimie and committe thee to Hell fire to be a companion of Diuels foꝛ euer. Therfoꝛe nowe tell me the truth, doest thou owe him ten pounds oꝛ no? My Loꝛd, said the fellow, I owe him none, foꝛ if I had ought him any, he woulde haue had something to shew. Well, saide the Judge, seing this way wil not serue, I wil go another way to woꝛke, and if it be founde that thou owest it (as I doubt not but to sifte it out as I will vse the matter) thou art like to smoke foꝛ dissembling with me, and to pay dearly foꝛ euerie lie thou hast made. Sirra, said the Judge to him that solde the Farme, did not you make him a quittance foꝛ the ten poundes he paide you? Yes my Loꝛd, said he, foꝛ he willed me to make him one foꝛ the receite therof: and then I made him a quittance, and sealed it, and deliuered it befoꝛe two oꝛ thꝛee honest witnesses. Loe, saide the Judge, the natures of these two are shewed herein, foꝛ this man that sold the Farme, of a good and honest nature, did aske him no bil of debt foꝛ the ten poundes he had to paie him: but the other milletruste full of him that trusted him, did require a quittance foꝛ the ten poundes he paide him. Wel, there is a great difference betwéen fraude and faithful meaning. Where is that quittance, said the Judge, that this honest plaine meaning man made you? Foꝛsoth my Loꝛde, saide he, I must néedes confesse that I had such

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a one, but I haue lost it. I perceiue, saide the Iudge, that there is something in it, that wil rather make against you than with you, for that you saine you haue loste it, and all bicause you are loath to shewe it. But seing you wil not shewe your quittance, I wil make you shew it, or else pay him his ten pounds againe which you say you paide him: and then you had beene as good to haue paide him the ten pounds you owe him, with your wil, as to paie him ten more against your wil. We haue a law and an order here, that al aquittances and General quittances with diuers other writings must be recorded: and if the same bee not recorded, the acquittance is of no force, and it shall be lawefull for the partie that receiued the mony (if he wil) to claime it and receiue it again. Now if you had such a quittance, and the same not recorded, then it is lawful for him to claime the ten pounds againe that you paide him, if he will. And if the same be recorded, then we will haue it quickly out of the recorded writings. And then the Iudge commaunded one of his Clearkes to search the Recordes therefore, and with speede to bring vnto him the true copie therof. Which the Iudges Clearke did, who serching the Recordes for the same quittance, found it and brought it to the Iudge his maister: which when he had viewed wel and red throughly, he said: I perceiue it was not for nothing, that you had lost your quittaunce, and that you were so loth to bring it to light: here it is manifest that you paide this mã ten pounds, but here is another clause doeth followe, that quite condemneth thee, which is, that thou hast paide him ten pounds in part of paiment of twentie pounds, my Lord said the craftie fellow, that is more than I bad him, and the other saide, more than I willed him to doe: but indeede I remember when he was beginning to write the quittaunce, he asked me if it shoulde be a generall quittaunce? and I said no: and then he asked me if the ten pounds was in part of paymente, of anye of the summe or not? I tolde him then it was in parte of paymente of twentie pounds. Send for the Notarie that writ the quittance, said the Iudge, and bidde him come to me with speede. so one went for him and brought him before the Iudge, who confest the same

A false shift.

A good way to try the truth.

wordes that the honest man had spoken before: and though (said the Notarie) neither of thē willed me to write it, yet I thought good to set it in, for the better declaring of the truth if need shold require: thou hast done verie wel therein, saide the Judge, and like an honest and wel meaning manne, and as the matter falleth out, it hath brought the trueth to light, whiche a false fellowe here wente aboute to suppresse: thou noughtie, varlet saide the Judge, howe durst thou make such a manifest lye vnto me, when I charged thee so vehemently on thy conscience to tel trueth: but rather how durst thou presume to take it on thy conscience, that thou oughtst him nothing, before the maiestie of God that knew thy conscience? But thoughe thou thoughtst to outface me and this honest man, (thinking thy selfe sure that there was none to witnesse againste thee) yet God that will neyther be mocked nor outfaced, hath brought both writing & witnesse againste thee: my Lorde saide the Notarie, I read it before them both, before it was sealed and deliuered, and they found no fault therewith: the one sealed it gladly, and the other receiued it willinglie. This is both manifest and apparant, said the Judge, for this fellow confest before, that he had such a quittāce of him, which he would not haue receiued vnlesse he had liked it, and it had bin according to trueth. Therefore come hyther sirra, saide the Judge, and stande neare, that you maye heare your Judgement for your two notable lyes that you made before me, and for the defrauding of this man of his mony. You shall, according to our Law, keepe silence and speake neuer a word to any for the space of sixe monthes, that is, for either lye three monthes, (vnlesse you be required therto by some Ruler or Judge, for some waightie matter or cause) & you shal weare on your sleeue al the whyle, an H. and an L for a Hurtful Lyer: and yet you may say that I am a fauourable Judge vnto you: for if I had put thee to thy oth (as I might haue done verie wel) I knowe thou wouldst haue forsworne thy self which fearing, I did not require thee thereto: and then halfe thy goods shoulde haue bin lost, which the King should haue had, and thy tongue should haue bin cut out of thy head, for a periured person. Thus

A good Notarie.

Marke.

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thou maiſt perceiue I haue vſed thée gentlye. And then, the Iudge ſaide to him to whō the debte was due, howe long is it ſince you firſte required youre money of him? ſoꝛſoth my Loꝛde ſaide he, two monethes and ſomething moꝛe: thē my iudgemente is, ſaide the Iudge, that he ſhall paye you your debte, whiche is tenne pounds, and foꝛ euery monet ſince ſo muche as the debte is, that is foꝛ euerye month tenne pounds whiche amounteth in the whole to thyꝛtie pounds. This is my iudgement, & ſée that yée perfoꝛme it in any wiſe. And the man vpon whom the iudgement was giuen, was going from the Bar: but the Iudge ſaid, ſirra, you muſt ſtay a little, I haue another thing to ſay to you yet: & then he called beſoꝛe him the other man, whō he defrauded of his Farme, and ꝑ put him in truſt to buy it foꝛ him. To whom the Iudge ſaide: did you neuer deſire to buy the Farme that this felow bought, of whō I gaue iudgement of late? yes my Loꝛd, ſaide he, I was verie deſirous to buy it, but I was ſicke ꝑ I coulde not goe aboute it my ſelfe, and I ſpedde therafter: did you put no friend of yours in truſt, ſaid the Iudge, to make the bargaine foꝛ you? yes foꝛſoth my Loꝛd, ſaid he: who was it ſaid the Iudge? truly my Loꝛd, ſaide he, euen this ſame man that bought the ſame Farme, whom I requeſted (foꝛ that I was ſicke and not well able to goe, and bycauſe I hadde a greater confidence in hym than in anye other of my neighbours) to doe ſo muche foꝛ me, to enquire of the manne that oughte the ſame, whether he woulde ſell hys Leaſe thereof oꝛ not, ſaying, I vnderſtande that he meaneth to putte it awaye, and bycauſe I dwel here where I haue no certentie, and loke euerye daye to be putte out of it, I will giue him foꝛ it as muche as it is woꝛthe with reaſon: and if you can not gette it vnder thirtie pounds, I will giue it: and rather than I woulde goe without it, I will giue him moꝛe: thereforꝛe I ꝓraye you, ſaide I, dꝛiue the bargaine foꝛ me as nye as you may, & make it vp foꝛ me beforꝛe you come home againe if you can. And then he ꝓmiſed me faithfully, that he woulde doe moꝛe foꝛ me than that,

Note this iudgement.

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and he went thither, and when he came home, he tolde me that though before he was determined to sel it, then he would in no wise depart withal: were you the first that tolde him of it, saide the Iudge: yea my Lord saide he, thereof I am sure: wel saide the Iudge, what house bought you then to dwel in? forsoth my Lord, said he, within a while after he came vnto me, and profred me his Farme, saying that he had another Farme promised him, aboue twentie miles hence: and so, I for lacke of a house was constrayned to paye vnto him, his owne price for his Farme, whiche was foztie pounds, thoughe it were not halfe so good as the Farme that he hath nowe, for which as I vnderstande he paide but twentie pounds: yea said the Iudge, and if he might haue gone forwarde as he beganne, he woulde haue paide but tenne pounds: saying further, this geare I feare will sal out but madly, for it beginneth verie suspitiously. How long was it after, said the Iudge, ere you entred into his house? forsoth my Lorde, saide hee, a quarter of a yeare and more, and when I was enforst of necessity to come thither to dwel, he desired me to stay from cõming thither for one seuenight, & to let him remaine there so long, for saide he, I was disappointed of the Farme twentie miles hence, wherof I told you, but I hope to get another shortly: and so I was content to lette him tarrie there for so long, and when I came to dwel there at the ende of the Seuenight, he had almost remoued all his goods and stuffe from thence: and then I asked him where he had gotten a house so quickly: marie neighbor said he, I haue got the same Farme, that you willed me to buye for you, the Lease wherof I bought but within thys foure or fiue dayes. And thus as he said, hee gotte the Farme, whiche at the first I desired him to gette for me. Indeede saide the Iudge, a man maye be in good hope of a house, when alreadie he is sure of one of his owne: I smel saide the Iudge this geare welynough. A Iugler by his trinckets is easie to be knowen. Then saide the Iudge to the fellow (vppon whom lately he gaue iudgement) tel me truely and lye not (for lyes are so deare that you were better tel truth) how long is it, since thou boughtst the Farme thou now dwellest in? whereat

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he helde his peace and spake neuer a worde: he is driuen into such narrow rome, said the Iudge, that he can neither go backward nor forward, for if he say, he bought it when I thinke hee did, then he bewrayeth himselfe: if he say he boughte it at suche time as he tolde his neighbour that bought his Farme, then he that solde it to him (he feareth) wil witnesse against him. Wel, seeing you will not aunswere me, sayde the Iudge, I will see if another wil aunswere me: tel me, saide the Iudge to hym ỹ solde him his Farme, how long is it since he bought his Farm of you? my Lorde saide he, it is almost fiue monthes since, for on such a day, I receiued the tenne pounds of him for the same: then sayde the Iudge to the other that bought the craftie fellows Farme, howe long doe you thinke it since you sente your saide neighbour to buye or conclude for the same Farme for you? forsoth, saide he, my Lorde I am sure it was about the same time. Then, said the Iudge, I haue another witnesse here that wil I trow agree with you both: and then he loked on the quittance, and he founde that it was dated and sealed the same daye that the man saide he receiued his money, loe, said the Iudge, how iumpe and iustly is truth tryed by tryall: if falshod be not suborned with friendship, money, or giftes, she could neuer preuaile as in many places she doeth. These craftie and wicked wretches, do tie one mischiefe to another, & linke diuelish practises togither: for when this craftie fellowe had defrauded hys neighbour that putte him in truste of the Farme, he leste not there, but practised to deceiue this other man of the one halfe of hys money: and whereas he solde him hys Farme, whyche woulde bring hym to wealth: he practised to beguile hym of his money to bring him to pouertie: therefore stande neare, sayde the Iudge, thou false and craftie fellowe, I muste nedes proceede againe againste thee in iudgement, and the seconde iudgemente will be worse than the first. And now for that thou didst make a lye to thy neighbour, whiche put thee in truste, telling hym that this manne woulde not sell the Lease of his Farme, whereby thou deceiuedst him, and boughte it from him, (which lye was to his great hinderance, and the cause he had it not) my

A good witnes.

iudgement, is that for the space of two monthes more, for thys only, without any paying any thing to him (for ỳ as the matter falleth out, he shal be otherwaies recõpẽst) thou shalt not speak to any body, vnlesse before a Iudge or Ruler, as is before said. And shal also al ỳ while weare on thy sleeue, an H. & an L for a Hurtful Lyer: & bicause thou hast deceiued thy neighbor of the Farme, which he put thée in trust to buy for him, therefore my iudgemẽt is, ỳ he shal haue the Lease of the same, & enioy it as wel as though he had bought it: paying to thée againe the rr.l. which thou hast & must pay for it: & bycause thou didst giue lesse than thy neighbour did offer for it, by.r.l. therefore he shal occupie & enioy thy Farme, which thou sold vnto thy neighbour, for the space of ten yeres. And see that thou performe this iudgement, as thou wilt auoyde a greter danger. And as thou likest this, saide the Iudge, deceiue thy neighbour againe, that doeth put thée in trust.

Snuqila. Out of al doubt he was rightly serued, your law in this case is a very good law: if we had such a law wt vs & so wel executed, so many would not be defrauded by them they trust.

Omen. Are not they thus handled with you, that beguile thẽ that put them in trust?

Snuqila No, no, we haue no such law for thẽ, & I feare if there were, their doings wold not be so narrowly sifted, nor their offetes so duely corrected: nay rather wt vs, one ỳ is put in trust, may buy & enioy any thing frõ his neighbor wt his own mony, & the thing wil be rather laughed at, than lamẽted: & he ỳ is defrauded, shal be rather mocked than moned. I can tell you as prety a tricke as this, that was done with vs: but the defrauder was not therfore so handled as with you.

Omen. I pray you tel it, and I wil giue you the hearing.

Sn. I wil not stick for ỳ. There was a Gẽtlemã vnderstood ỳ certain lãd & other cõmodities wold be sold, & ỳ very reasonably, which lay so necessary for his purpose, ỳ he could not haue wisht it better. And for ỳ he was aged, & not wel able to ride & trauel: & also hauing a son both of good wit, dexteritie, & knowledge, being very wel acquainted & able to make good friends, called his

son

son vnto him, & said: son I vnderstand that such a house & Land with other cõmodities will be solde, and for that the same lyeth so necessarie for me as is possible, I woulde haue thee to trauel therin for me: whiche thou mayest easlier doe, and bring to passe than I, for that thou art better able to trauell, & hast more knowledge therein: father, saide his sonne, I am at your commaundement, and wil trauel therein as much as I am able, I doubting neuer a whit to bring this your desire to passe. Then saide his father, if thou dost wel for me, thou canst not do ill for thy selfe, wherefore I would haue thee to goe about it with all spede, and thou shalt carrie so much money with thee, as will purchase the same: and in any wise purchase it in my name, to me & my heires for euer. The said his sõ: father, in whose name else should I purchace it: the mony is yours ẏ shall buy it, then must the lands be yours ẏ owes ẏ mony: therfore doubt not, I wil do al things herein for you in such order, ẏ you shal haue a good cause to think better of me (if it be possible you may) Wel, said his father, I do not doubt but thou wilt. And then his son toke his leaue of his father, & carried the mony with him for the purchasing of the same: who within a while after, what through his trauel, what through friendship, & what through rewards, he purchased the same, and had it vnder seale, and so made him readie to go homeward to his father.

Omen. But I praye you tel me, did he purchase it in his fathers name, or not?

Siuqila. Belike he had forgottẽ his fathers name, & therfore he put in his owne name, which he remembred better.

Omen. A good son, if he had bin hanged a while a sunning to dry: it must needes griene his father when he hearde of it.

Siuqila. That is not to be doubted. Wel, to proceed with this fraudulent sonne to his faithful father, he made as much spede homewarde as he coulde, rather glad of his Lands ẏ he had got falsely, than ashamed of ẏ defrauding of his father. And assone as he came home, his father reioysing at his comming, said: sonne, thou arte welcome home: howe hast thou spedde? for: sooth father saide he, I haue spedde verye wel I thanke God,

I haue gone through with the purchase: then, sayde his father, then I may take possession of it when I will: No father, sayde he, you muste not take possession, it is I that muste take possession: for to put you out of doubt, I pray you be not angrye, I haue purchased it in mine owne name (notwithstanding it shal be at your commaundement:) which when his father heard, he toke it so grieuously (especially for that his owne sonne serued him so) ỳ he lined not long after, but dyed euen for very sorow.

Omen Such a son is better to hang than to holde, oh that hee had dwelled in our country, he should haue ben so handled and hãpred that few or none for feare durst haue vsed their fathers in such order: and I do not think but that he had some condigne punishment for the same.

Stuqila. He was neither toucht nor trubled therfore, nor had any punishment for it, vnlesse you cal that punishmẽt, to enioy quietly the lands ỳ he so falsely bought with his fathers mony.

Omen Was ỳ al the harme he had? now surely it was great shame, ỳ he was suffred: either you haue no law for correcting such a fault, else the same is not wel executed.

Stuqila Truly many with vs are so slenderly harde whẽ they cõplaine of such like iniuries, and such treacherous parts are so bouldred or borne withal, that they thinke it is better, to relke quietly with ỳ harme or losse, than with further trouble to spẽd & consume their mony, & be neuer the nearer: yea and perhaps his father would not complaine of his sonne.

Omen Such notorious enormities shold be redressed, & such wicked dealers should worthily be punished, though ỳ party so misused did neuer cõplain, if they were cõmitted in our coũtry.

Stuqila. How can that be: for if one complaine not, howe can he haue remedie?

Omen. Yes welynough, for our King hath his most trustie & priuie Espials, that trauel purposely through his whole Dominions, only secretely to learne and search out such notorious misdemeanors, who in their own persons, reueale secretely to the King, all such notable mischieues: as they haue truely learned, and surely searched out by their trauel, and they do not only

ly giue to the king in writing the names and places, where they dwel, that so offend: but also their names and dwelling places, that are so molested & misused: to which privy Spials the King giues great liuings, and also bountiful rewards.

Siuqila. If such Spials were with vs, out of doubt one or other would kill them quickly.

Omen. Yea but how can they kil them before they do know them? These Spials are charged on paine of death, not to vtter or reueale the cause of their trauell: for none but the King himselfe doth knowe them that are appointed for this purpose. So that it can not bee knowne, vnlesse they reueale it them selues. And moreouer, these Espials dare not certifie the King of any vntruthe, for if they doe, they shall die for it: therfore it standeth them vppon to learne and search out the matter aduisedly and diligently, and to bee of a good and sure ground, before they certifie the King thereof. And to make the sayde Espials to bee the more diligent in their trauell & triall out of such notorious misdemeanours, and wicked practises: the moe matters that they haue to certifie the King, the moe gifts and rewardes they shal haue of the King, for the King giueth euery one of them a liberall reward for euery such notorious fault, practise, or misdemeanour, that they so declare vnto him. And the King him self in his owne person, hath the hearing, determining, and iudging of euery such notorious fact or matter, that is informed him by his saide Espials. And by these meanes, wicked deceiuers and diuelish practisers are iustly punished by the King: & the oppressed and defrauded are reuenged, restored, and helped, thoughe they themselues do not complaine.

Siuqila. What a worthie order and notable policie is this? wherby the wicked is punished, the innocent helped, and truth and equitie defended? Surely your Prince is much to be commended, that bestoweth himself such liberall giftes to such finders out of faultes, wherby all this is accomplished. I woulde to God we had such Spials with vs, to trauell abroad to learne and search out such.

Omen. By these Espials our King of *Manqsun* did so spie

bille and earneſtlie helpe a poore wronged Widow to hir right, that therfore his fame will neuer be quenched.

Siqui. I beſeech you to tell it, for I thinke the time long till I heare it.

An excellent example of the reſtoring of a widowe vnto hir right myſuſed by hir ſonne in lawe.

Omen. As one of the Kings priuie Eſpials was trauelling, he ſpied a poore woman ſitting in hir doore ſpinning, who aſked hir the way to a towne hee was trauelling vnto, and ſhee tolde him the right way thither: which poore woman perceiuing the man by his ſpetting to bee drie, deſired him to drinke a cuppe of hir ſmall drinke: whiche he did not refuſe, but thanked hir for hir gentlenelle. And then ſhee brought him into hir poore houſe, and did ſette before him bread and cheeſe, and brought him ſuch drinke as ſhe hadde, whereof he did both eate and drinke well. And whyles hee was ſitting there, hee demaunded of the ſayde Woman, what Countrie woman ſhe was? Who tolde him, that ſhee was not borne far from thence. And then he aſked hir if ſhe got all hir liuing with ſpinning? Yea, ſaide ſhe, I thanke God for it: for though it bee a poore trade, yet it is a true trade. But ſir, ſaid ſhee, though I bee now in ſuch a poore caſe, I haue bene in a great deale better. Howe then came you thus impouerilhed, ſaide he? Truly I will tell you, ſayde ſhee, the whole matter, if it were not for troubling of you. Nay, ſaid he againe, it will bee no trouble to mee, nor harme to you: therefore tell the truth in all pointes as nigh as you can, for if I can doe you no good, aſſure your ſelfe I will doe you no harme. Sir, I doe not tell it vnto you, ſaide ſhe, to the intent to haue any redreſſe thereby, but only to ſhewe the ſimple ſtate I am nowe in, and the caſe I was in before, concerning proſperitie or worldlie felicitie. It was my chaunce when I was not paſt nine or tenne yeares of age, to be caried by a frende of my father and mother, a hundreth miles hence at the leaſte, to be brought vppe with a Gentlewoman, who loued me very well, bicauſe I was ſomething obedient and diligente vnto hir: whoſe ſeruice I chaunged not for any, but tarried ſtill with my ſaide Miſtreſſe vntil ſhee died. I being then about three or foure and twentie yeares of age, my Maiſter was made a Knighte, whereby his Wyfe

was a Ladie at hir death: Who a little before hir death sente for hir husbande to come and speake with hir: and hee (as shee desired,) came presently vnto hir: at whiche time shee toke him fast by the hande, and sayde: Sir, I feele my selfe now so sick, that I knowe I shall not long bee your Wyfe, and I trust that you can not say, but that euer since our mariage I haue bene a true, louing and obediente Wyfe vnto you. And as I neuer requested any thing of you of any greate importaunce, so nowe at my death I praye you graunte mee a bone, which you may easilye performe. And I assure you sir, sayde shee, it wyll be no euill, but good, and not to your hinderaunce, but greately for your profite, ioye, and quietnesse. What is it wyfe? sayde he, and then I will tell you whether I will or not. Nay, said shee, I beseech you graunt it mee before, it will be no more harme to you than I haue sayde, therefore if euer you loued mee deny me not. Which when he heard hir desire so earnestly, knowing also that shee woulde will him to nothing, that shoulde hurt or hinder him, sayde as followeth: Wife, for as much as I know that thou louest mee dearelye, and wishest mee well, I wyll graunte it thee whatsoeuer it bee, if it lye in my power to performe. Yes sir, sayd shee, or else I would not demaund you to doe it. And nowe this it is: I haue brought vppe a poore Girle a greate whyle, and though hir frendes or kinred are vnknowne to you and mee, yet I knowe hir good conditions, hir honeste behauiour, hir modeste manners, and hir diligent seruice to bee suche, that I esteeme hir a greate deale better therefore, though shee bee of a base parentage, than though she were a Lordes daughter without the same. And you are not ignoraunte sir, that shee hath so vnfaynedlie borne suche an affection to you, and fauour to mee, that shee hath loued our children moste tenderly. And for that I shall leaue behinde me two yong motherlesse children, and an other that is our eldest sonne of riper yeares (whom I beseech God, he may be as toward and wel disposed hereafter, as he is froward and euil disposed nowe) I am much afrayde least the yong babes, by a stepmother should, bee stepchildren; and that when you their father were abrode, they

should

A strange sute.

should be misused at home. And as I haue a gret care for them, so I haue no small regarde vnto you, fearing leaste you shoulde marry one that rather loueth your liuing than your self, as you shal bee allured thereto I am sure; wherby you should not only muche misse mee, for your owne quietnesse and ease: but also for the good loking to and well bringing vp of our children. And for that I knowe none that will obey you, loue you and regard you so muche as I, neither make so muche of our children, and haue such care of them as I, excepte it be this my seruaunte, of whose faithfulnesse, honestie, loue, and modestie I haue hadde such trial, that it is very harde to finde hir matche: therfore my moste humble and laste sute vnto you is, to marrye this my seruant and Maide after my death, at such time as you shal think conuenient and meete, which I doubt not but you will doe, for that you haue promised mee. And then he saide to hir againe: For as muche as I haue promised you to performe your request, I will God willing marrie hir, if it be your chance to die before mee. And within a whyle after, my good Ladie and Mystresse died, and then my Maister according to his promise, did marrie mee, with whom I liued after aboue twentie yeares in great worship, quietnesse, and wealth: whome I so loued and obeyed, that hee thought he had his first wife. And I brought vp his children so carefully and tenderly, that they neuer myssed their owne mother. Then sayde the Kings Espiall, to whom shee tolde the tale: If this be true, then you are a Ladie stil, for though you haue lost your liuing by some misshappe, yet you can not lose your title by any mischaunce. A poore Lady, sayde she, that is faine to spinne for hir liuing. And when I had bene married to this worthy Gentleman and Knight more than.rr. yeares, God toke him away by a sickenesse that hee hadde, to my great griefe and sorowe, yea, and to my vtter vndoing: as you shall perceiue hereafter. For my husbandes eldest sonne, who neither esteemed his father nor loued mee, after his father was dead, brought me by faire wordes, to walke with him into my grounde, and when hee hadde me in a little groue of Wood, hee stripped mee out of all my clothes, and putte vppon mee suche

simple

ſimple attyre as hée hadde prepared for the purpoſe, and ſaide: a beggar my father founde thée, and a beggar hys ſonne will leaue thée: thou haſte hadde pleaſure ynough to be a Lady theſe twentie yeares, therfore thereſt of thy life, thou ſhalt playe the beggar, leaſte thou forgette from whence thou cameſt: doſt thou thinke to haue anye of my fathers liuing? no I warrãt thée. And as it hath greued me to ſée thée in my mothers place all this while, ſo nowe it doth reioice mée to ſée thée in theſe beggars ragges. And then I knéeled on my knées, and began to ſpeake vnto him, but he would not ſuffer me, ſaying: if thou prate to me one word that I like not, I wil kil thée: therefore if thou wilte haue thy life, thou ſhalte promiſe and ſweare vnto me, that thou ſhalt neuer ſue me in any Courte for any landes or liuing here, neither ſhalte thou complaine to anye Iudge of this that I nowe doe to thée: and moreouer, with as much ſpéede, to goe out of this countrey, and that thou ſhalte not dwell within a hundred miles of this place: all whiche, if thou wilt not ſweare to performe, here I wil diſpatch thée and bereaue thée of thy life. And then I, for the ſafegarde of my life did ſweare vnto him, that all this I woulde performe, and ſo haue I done euer ſince vntill this daye: for I wente then from thence in all the haſte I coulde, partly for feare of my life, but chiefly for kéeping my othe, and here I haue dwelled euer ſince, wythoute complayning to anye Iudge of this greate wrong and iniury he hath done to me, and without ſuing or troubling him for my liuing (according to my othe) whiche he kéepeth moſte wrongfullye and wickedly from me. And thus ſir, ſaide ſhe, thorough ministring of talke, you know by what occaſion I am come to this poore eſtate, yet as wel contented withall, ſaide ſhe, as when I was in my greateſt proſperitie. It is maruel, ſaid he, that you doe not finde ſome meanes to get your liuing or ſome parte of it. Alas ſir, ſaide ſhe, I neuer looke to haue any of it, neither do meane, according to my othe, to complaine to any Iudge or Magiſtrate aboute it. A conſtrained

A compelled othe.

othe by Gods lawe and mans lawe is counted as no othe, said he: therfore, I tell you truely, if it were my case as it is yours, I woulde sake some remedie to gette it: what is the Gentlemans name, and where doeth he dwell that thus did vse you: saide he. And then she tolde him both hys name, and the place where he dwelled. But I thinke, said she, he is dead by this time: therefore, saide shée, God forgiue him, and I doe. Surely, sayde hée, God wyll blesse you the better, bicause you take al these iniuries so patiently. And now, saide he, for youre good refreshing of mée I most hartily thanke you, And if it may lye in my power to shewe you any pleasure, you shal be as sure of it, as you haue giuen me drinke to quench my thirste. And it may so chance, that I may do you some vnlooked for pleasure. And the Kings Espiall went on his iorny, & she to hir spinning.

Simpla. She little knew, good womā, that he, she so curteouslie vsed, and to whome shée tolde hir troublesome tale, was the Kings appointed Spiall for the learning, searching and trying of suche kinde of matters, and that God woulde prepare a remedie for hir so soone as he did. It was onelie the Lordes working, that putte it into his hearte, to aske hir the way, and that putte it into hir minde to offer him drink. God workes al things by maruellous meanes, if we would consider it, for the helping of the innocent and godly. Nowe tell on your tale I pray you.

Omen. This man, to whom this pore Lady declared the cause of this hir pouertie, made his iorny through that coūtrie where she told ẏ hir wicked son in law did dwel. And when he came nigh to that place, he did not onlie vnderstand & learn of diuers perfectly, that the same Gentleman was then liuing & inhabiting there: but also, ẏ such a womā was his fathers wife, & married hir being his maid, at his wiues earnest desire on hir death bed, and al things besides as she had before tolde: but whether she went, or what became of hir after the Knight hir husbāds death, they knewe not, thinking verily, that she was dead: for, saide they, if she were aliue, eyther she woulde haue come, or sente ere this:

for a greate liuing shoulde belong to hir, if she were aliue. Which being bolted out by them a far off, without any suspition, he made hast to the Court, being very glad that he had such a matter wherof to certifie the King. And as soone as he came to the Court, watching his time when he might most conueniently talke with the King, he went vnto him, as he and the rest of his fellows might do most boldely: and then with diuers enormities and wicked prauises, he reuealed the whole storie, howe this pore Lady was missused by hir wicked son in lawe, and to what pouerty hee brought hir. And then presently the kyng sent for this poore Lady, whō the King vsed curteously after she had tolde him al hir matter, and appointed hir to be kepte secretly in the court, and gaue hir meate, drinke, and lodging, and bade hir in anye wise, that she shoulde tell no bodye wherefore she was there, nor declare hir case to any, nor yet to vtter what she was. And also the King sent for ẏ said Gentlemā by a Pursenant, and for al the Justices of Peace that dwelled neare him, and also for the Judge ẏ was appointed for that soile.

Siuqila. I am sure the saide Gentleman did not maruell a little, what should be the cause that the King did so hastily send for him: and also the Justices of Peace and ẏ Judge coulde not tel the cause why the King sent for them.

Omen. No, they knewe no more thereof, than the newe borne babe doth know of his mothers labour. When euery one of these were come to the court: & when ẏ king was certified therof, he sent not for thē all at once, but for one of thē after an other And first the King sent for ẏ said Gentlemā that had so vsed his mother in law to come before him whō the king asked, what was his name, & what was the place where he dwelled. Thē he told both his name & also where he dwelled. And thē the king asked him whether his father died before his mother or not: & he told ẏ king, that his mother died before his father: did your father marry again, said ẏ king, after the death of your mother? Yea, & if it like your Grace, said he. What kind of woman was she? said ẏ king:

a maide or a widowe, a Gentlewoman or a base borne? for-
sooth, saide the Gentleman, she was, as I iudge of no highe
degree, for she was but my fathers seruaunt, and as for hir
kinred wee knewe not: it seemed by hir attyre at hir firste
comming, that hir parents were but poore. Howe chaun-
ced it that youre father (saide the King) being a Knight, and
a man of so greate a liuing and good worshipp, would marry
his seruant, or one of so base a calling? Truely, saide the
Gentleman, my mother on hir death bed, for the great loue
& affectiō she bare to hir, desired my father to grant hir one
request before she died: who, thinking she would desire no
such thing, graunted hir that he would do whatsoeuer she
desired, if it lay in his power to performe: and then, when
he had graunted hir, she required him to marry hir maide
after hir death: and so he did performe the promise he made
to my mother. Then saide the King, your father was ve-
ry good to hir, for in one houre he made hir of a poore seruāt,
a worshipfull Lady, and of a poore maide, a rich Mistresse.
He did so, saide the Gentleman. Then saide the King: Is
she dead or aliue? I thinke she be dead, saide the Gentle-
man. Doe you not knowe perfectly, saide the King? no,
I knowe not perfectly, but that I surmize, for if shee were
aliue, she would come or sende to receiue hir Rentes, for
hir liuing should be great if she were aliue: for my father
loued hir so wel, that he made hir a Joynter of more than
halfe his liuing: besides that, he left hir worth in goodes a-
boue two or three thousande pounds, but she neuer had nor
enioyde any of it: for soone after my fathers death, she went
away, but howe, I knowe not, and I neuer hearde of hir
since. I like you well, saide the King, that you tell me the
truth: it seemeth, that she had better lucke during your fa-
thers life than she had after his death. How long was she
married to your father? saide the King: forsooth, saide hee,
aboue twentie yeares. Did your mother leaue anye moe
children than you? yea, saide he, she left two that were but
yong. And was she a good mother to you, said the King, and

vsed

vsed you and them well? Yea very well, said he: our own mother coulde not haue loued nor vsed vs better. It is very strange, saide the King, that no body could tel neither of his death, nor yet howe she shoulde be conueyed awaye: truely, saide the Gentlemanne, I made as greate search and enquirie for his as I coulde possibly, but I coulde neuer learne what became of his. The most wisest men haue surmised, that some did, by some wile, steale and conney his away against his wil, for his great wealth and liuing, and for that she woulde not consent, haue killed his, fearing leaste she shoulde bewraye them, if they shoulde haue let his go away from them. It may be so, saide the King, it is verye likely. Wel, saide the King, this is the cause I haue sent for you by my Pursuaunt: it was credibly told, (belike by some that beare you no good will, and perhappes doe it rather of malice than of anye good matter) that you haue kylled his, or caused his to be killed: but if you be sure you haue not (as I beléeue you would not, for that you tolde me how well she loued and vsed you) assure youre selfe to bée without al daunger. But leaste I be suspected, said the King, of partialitie, you must be content to be as a prisoner a while, vntill I sée that it cannot be proued, whiche I will quickly trie, doubt you not: therefore content your selfe, sayde the King, for they that haue thus slandred you shall dearly pay for it, if they cannot be able to proue it. Then said the Gentleman to the King: God saue your lyfe, O worthy Prince, for I neuer killed his, nor consented euer thereto: therfore I am certaine and sure, that it can neuer be proued: wherfore I nowe reioice, thoughe I was sorie before I knewe the matter. And then the King sent him away to prison. The King speaketh politikly.

Siuqila. This was a very good policie of the King, to pretende his death against him, which he knew was false, whereby to haue a good occasion to send him to prison, and thereby to kéepe him safe, and to make him the lesse suspect the trueth, or that she was aliue, whereby he might be the merrier.

Omen. You saye true: And after that the King examined the Iudge & Iustices of peace seuerally by theselues: and they al affirmed, that the Knight, the said Gentlemás father, didde marry his maide at his wines requeste on his death bed: but what became of hir after the death of his husbande, they knew not. And he commaunded after, that the said Gentleman, with the Iudge and Iustices of peace should be brought before him: and when they were al come he saide to the saide Gentleman: Howe say you? saide the King, it is credibly told me, that you haue killed your mother in lawe: whiche is very like, for thoughe she vsed you and your brethren as his owne déere and louing children: yet I vnderstande, that you did not onelye in your fathers time marueilously misuse hir, but also, your owne louing father, whome you were moste bounde to loue and obey aboue all other. Nowe séeing you didde hate and despise hir whome your father entirely loued in your fathers like, by displeasing of whome, you mighte haue bene displaced out of al your inheritaunce and liuing: then it is like, after his death when hée coulde not disinherite you howe cruelly soeuer you handled hir, that either you haue killed hir your selfe, or appointed some other to doe it. Then said the Gentleman, if it can be proued (O worthy King) that eyther I killed hir my selfe, or got any other to kil hir, or was euer consenting to hir death, either doe know of hir death: then let me suffer the moste vilest death that can be inuented. And I truste your Maiestie, saide he, woulde not haue me molested or troubled for hir death, vnlesse it be proued that either I killed hir, or procured hir death, or consented to it. No, saide the King, as God is a righteous king in Heauen, so I hope I haue bene and will be a iuste Prince in my kingdome on earth. Well, saide the King, if I can not bring a witnesse, that she was killed, yet I beléeue I can shortely haue one to testifie, that she escaped with great feare: so that, if shée bée aliue, it is manifest then that you are not culpable of hir death. I am sure, saide the Gentleman,

man, there is none that can witnesse any such thing against me in any suche thing: neither, that I euer gaue hir anye suche occasion. I wil not say it was you, saide the King, the witnesses, if there be any, can tell their owne tale. But I pray you, saide the King, tell me one thing, and lye not. Then saide the Gentleman, if your Maiestie aske me that I am able to resolue, I will: then saye vnto mée, saide the Kyng, whether had you rather your mother in lawe were aliue or dead: whereat he paused a little: Youre pausing, saide the King, portendeth something, for if you were free from killing hir, then hir death could not hurt you: and if you haue not otherwayes misused hir, then hir life can not harme you. Your Grace, said the Gentlemã, doth construe it one way, but I meant an other way: for if she were dead, then by surmises and other presumptions, I might incur great trouble and danger, wherof hir life would rid me: and if she were aliue, I shoulde lose a greate parte of my lyuing, whyche I nowe enioy and possesse. Then saide the King, herein you haue shewed rather a readye witte, than a good excuse: for you that are loathe to haue hir aliue that so muche loued and tendred you, leaste shée shoulde enioye halfe youre liuing: it is to bée thoughte, that you coulde bée contente to procure hir death, whom you vtterlye hated, to haue all hir liuing. And for as muche as the question séemeth so doubtfull to you, that you knowe not whether it were better for you to haue hir dead or aliue: it is like, that you are guiltie of hir death, or abused hir in hir life. Wel, saide the King, bring me hither ỳ poore woman, we wil sée what she can say. And thẽ ỳ poore Lady his mother in law, in hir poore attire, was brought before the King. And then the King asked the Gentleman if he knewe hir: and he saide, he knewe hir not. Doe you knowe thys Gentleman: sayde the Kyng to hir: If it lyke your Grace, saide shée, I knowe him wel. Yea, sayde the King, it liketh mée well that you knowe him: But perhappes it lyketh hym euyll that you knowe him:

him: tel me truth, saide the King, when and where did you see him laste? Forsoth said she in a Groue, not farre from his house where he dwelleth. What certaine token, saide the King, can you shewe me, that then you sawe him? then saide she, I haue suche a sure token that he cannot forgette it. Tell it I pray you, saide the King. Then the poore Lady saide: it was my chaunce on a certaine euening to be in the same Groue gathering a fewe sticks, and sodainely I sawe this Gentleman (thoughe he sawe not me, for I did couer my selfe close in a bramble bushe) and his mother in lawe was there with him, whom he then stripped of al hir apparel, and put on hir backe poore beggarly attyre (I maruel where he had it) (where gote the Diuel the Friar, said the King:) and did then threaten to kill hir with his Dagger in his handc, if she woulde not then faithfully promise and sweare to him, that she shoulde not onely gette hir selfe from thence in all haste, and neuer come againe within an hundreth miles of the same place: but also, that she shoulde neuer bitter the same to anye Judge, neyther euer claime any part of hir liuing there. And when she beganne moste humbly to kneele and speake to him, he saide, if she prated to him, he woulde thrust his Dagger in hir. Then the poore Ladye was commaunded to departe for a while. How like you this tale? said the King, she might wel be a good mother to you, but you shewed your self herein a stepchilde to hir. Did not I saye before, that his silence dydde shewe then, that eyther he was guiltie of hir death, or abused hir in hir life? Then saide the King, what saist thou to this thou wicked wretche? why doest thou not answere for thy selfe? Then he saide, I beseeche your Grace not to credite this poore woman. As thoughe, saide the King none is to be beleeued but the riche: and none to be discredited but the poore. I doe not saye that she is to be discredited for hir powertie, said the Gentleman, but I meane that hir powertie may make hir to be allured with giftes and money, to beare false witnesse. It is well knowne, saide the King, that

that

that good Lady thy mother in lawe, had neither kith nor kin nighe thée, to sue, trauel, or to search for hir, and to boulte out the truth. And moreouer, canst thou make me beleue, that this poore woman durste witnesse a falshode to me, or to accuse thée, (being of so greate liuing and wealth) of such a crime, if it were not true? I doe not saye to your Grace, that she is hired to beare witnesse against me, but ý it is very likely, that throughe giftes and rewardes she is allured thereto. Wherefore I moste humbly beséche your Maiestie, not to beleue, that I haue misused my good mother in lawe in this sorte when she was aliue. Doest thou thinke, saide the King, that she is dead? I beleue she is dead, said he to the King: therefore let not me be troubled, for that I neuer abused hir as this woman reporteth.

Siuqila. Surely, this was verie wittily handled of the King.

Omen. As he beganne very wittily, so he ended the same very wisely: for he appointed, that after the saide poore Lady shoulde putte on hir trimme apparell, and shewe hir selfe in suche sorte as she was in hir prosperitie. And then the King saide: thoughe you refuse this poore woman for a witnesse, I trust you wil not refuse a rich Gentlewoman for a witnesse. Bring in that Gentlewoman, said the King, before me. And when this poore Lady came in trimme attyre like a Gentlewoman or a Lady, before the King: the King asked hir, if shée knewe that Gentlemanne. Yea, my moste worthie Soueraigne, I knowe hym verye wel, saide she. Doe you knowe this Gentlewoman? said the King to the Gentlemã. Then said the Gentleman verie softely and sorrowfully, I knowe hir. Doe you knowe hir? said the King to the Judge and to the other Justices of Peace: yea, saide they, we know hir verye wel, for she hathe made vs verye good cheare in hir husbandes time: it was verie well bestowed on you, saide the King. This is a very strange thing, saide he, the riche and wealthie can not knowe the poore, but suche as are rich or equall to themselues. And if anye come from wealth to

pouerty thē they quite forget thē: but if they come frō pouertie to welth, then quickly they know thē. This Gentlewomā is the same woman she was herebefore, & yet hir trim apparel hath made hir another woman: she had the self same face, armes, and legges, that she hath now, and yet they knew hir not: & for that she hath other aparel, that she had not before, now they knowe hir. Well Gentleman, I may wel punish you for misusing hir when she was aliue: but here afore all this company, I acquit you for hir death. Though these two women are but one witnesse in dēde, yet you your selfe haue allowed them for two witnesses. For the first that was here you knew not, and this gentlewoman that is here you know: which argueth plainely that you take them to be two seueral persons. And thus they may be as two witnesses against you: but this good misused Gentlewoman your mother in Law, is the most sufficiēt witnesse ẏ can be brought against you in this case. But I praye you Gentlewoman, saide the King, why did you suffer this iniurie at his hands, all thys while? forsoth, saide she, it may please your highnesse to vnderstande, that partly I was lothe to vndoe him, though he spoyled me of all I hadde: and partly I was so scrupulous to kēpe my othe, thoughe I was enforced to make it, that if it had not bene reuealed by some other meanes than by mine owne procuremente, he shoulde neuer haue bene bewrayed for me. I know thou sayst true, saide ẏ King, for if it had not bin boulted out, more by my meanes, than it was procured by thine, thou shouldst haue liued poorely for want of thine owne, and he shoulde haue liued Lordlye, with that, that is thine. Then the Gentleman knæled downe and beganne to excuse himselfe: wherewith the King was verye angrie, and sayde, prattle no more to me, said the King, thou wouldst haue killed this Gentlewomanne with thy dagger, for speaking in hir right: and shall I suffer thēe to lyue, if thou presume before me to excuse thy selfe in wickednesse and wrōg: wilt thou vrge me to sēke for further witnesse? bring me saide he, hither before me all this Gentlemans seruauntes,

that

that came vp with him: And as ſone as they came before the King, he aſked which of them did dwell with him at the death of his Father, or at the time when the Ladye his mother in Law was ſo ſodainely gone. And one of them which then dwelled with him, ſaide: it maye pleaſe your maieſtie to vnderſtande, that at that time I was his ſeruaunte and wayted on him: then ſayde the king, loke thou tel me truth in that I ſhal aſke thee, didſt thou knowe nothing of hir departure: neyther didſt thou ſée any thing whereby to ſuſpect thy maiſter thereof? Truely ſaide his ſeruaunte, I ſawe my maiſter and hir walke togither out of the houſe, on whome I would then haue wayted, but he woulde not ſuffer me, & within an houre after, I met my maiſter, with ſome of hyr clothes in his armes, which I was ſure ſhe did weare, when ſhe and he went forth togither. And I aſked hym what hée had there, and where he had left my Lady his mother: and he ſayde to me agayne, what wouldſt thou withall knaue? ſhe is none of my mother. And euery one did mutter of hyr thus ſoddaine abſence: at the laſte I ſayde vnto him, ſir it woulde be muche for your worſhippe, to make ſearche for my Ladye: let hyr kindred and friendes ſearche for hyr, ſayde he, for I wyll neyther goe nor ſende, out of the doores to loke for hir. And this is verye true that I tell your grace, but more I know not. Thys is ynough, ſaide the King, and more than I looked for, but not more than God woulde: beholde throughe gods prouidence, thyne owne man hath tolde ſuch a tale that it hath tryed all ẏ reſt to be true. With that the Gentlemanne was aſhamed and helde downe hys head. Nowe, ſayde the King, he holdeth downe hys heade, whyche in déede is more méete for hym, than to hold it vp: he hath vſed thys good Lady ſo wickedly, & ſo trecherouſly, ẏ he cánot wel loke vp to take God for his father, me for his Prince, this Lady for hys mother, nor any good man here to be his friend. Ah batlet, thou haſt loſt ẏ name of a Gẽtlemã by villanie, which thy anceſtors

gote by well doing: doste thou not knowe, that in this my kingdome of *Mauqsun* are such good lawes and orders, and suche worthie Iudges and Officers, that wicked practises cannot be vnrevealed, fraude and falshode not defended or bolstred, and that the offenders are not long vnpunished? I tell thée, that God dothe so abhorre the wronging of the widowe, the defrauding of the fatherlesse, the oppressing of the poore, and the misusing of the miserable, that he will reveale it, thoughe the craftie worldlings, with all their policie and power doe hide it, as by this poore misused Lady doeth manifestly appeare: for she of hir selfe thought neuer to vtter it, but God of his goodnesse wrought meanes to publishe it. Well, saide the King, I will make thée a spectacle to al other: and nowe I wil procéede in iudgement against thée. And firste, bycause thou haste made diuers lies to me, and specially, one that is notorious, to make vs the better to credite thée, whiche is, that thou madeste diligent searche after this Gentlewoman, (whiche thy manne hathe manifested to the contrarie:) therefore, for it, and the reste, thou shalte not speake any word to any body for the space of nine moneths: and thou shalte weare on thy sléeue al that while, an H, and an L. for a Hurtfull Lyar. And bicause thou didst strippe this good Ladie thy mother oute of hir clothes, and putte beggarly apparell vppon hir backe, therefore I wyll sée thée here before my face, stripped oute of thy attyre, and beggarly ragges, in steade thereof, to be putte vpon thée.

Marke the iudgement of the King.

Siuqila. Did the King himselfe sée the same done?

Omen. Yea, what else: for as he had prepared before beggarly attyre for his mother, so the King commaunded suche like attyre to be purposely prepared for him: which beggarly attyre, when the King sawe on his backe, he saide: now thou arte dressed as thou shouldest be: for as thou hast done vnto hir, so I doe vnto thée. And bycause, saide the King, thou diddest spoyle hir of all hir landes, liuing, money, goodes, iewels and plate, and turned hir to spinne for hir liuing,

uing: so here I wil take from thée all thy landes, goodes, iewels, money and plate, whiche she shall possesse and enioy all hir life, and all hir owne goodes and iewels, to bestowe where she wil after hir death, and so thou shalte be turned abroad, to get thy liuing which way thou canst. And whereas thou didst charge hir vpon hir othe, that she shoulde not dwell nighe thée by an hundreth myles: so I charge and commaunde thée vppon thine allegiaunce, that thou shalt dwell from hir an hundreth myles at the leaste. And for that thou diddest vnlady hir, by taking away hir apparell, liuing, and goodes: nowe I vngentleman thée, by taking away thy apparell, thy lands, and thy goodes from thée. But thoughe my iudgement is, that thou shalte haue none of thy goodes or landes during thy life: yet my will is, that thy children, if thou haste or shalte haue any, shall enioy al the same, after this Ladies death. And all this my iudgement shal stande and be performed, and not be reuoked. And nowe, said the King to the Iudge and Iustices, I haue to say to you: for as muche as this Lady was so sodainely gone away, the bruite whereof you coulde not chose but heare: and bicause you caused not enquiry or search for hir, thoughe none complained thereof to you, whiche was your partes to haue done, (for good Iudges and Iustices ought to enquire and searche priuily for misdemeanors,) therefore euery one of you, as well Iudges as Iustices, I discharge of your Offices and authoritie, commaunding euery one of you besides, to finde two of your poorest neighbors children at schole for the space of two yeares, allowing them all that while, sufficient meate, drincke, cloth, and all other necessaries, as well for their learning, as for their finding, commaunding euery one of you to doe, and performe this my iudgement, as you will auoyde our indignation. For whyche worthy iudgemente, the said poore Ladye moste humbly thanked the King: and al other the Kings Subiectes that hearde of it, reioiced that they were subiectes to suche a politike, diligent, righteous,

wise and vertuous a Prince. And then the King departed: the Lady to hir owne, liuing and goodes was restored, and to all hyr landes admitted: hir wicked sonne in lawe of all goodes and landes dispossessed, and into a straunge country banished: the Iudge and Iustices oute of their authoritie discharged, and poore mens children nourished and well educated.

Siuqila. If two or three that misuse their mothers in law in our Countrey, were but thus handled, or as their deedes doe deserue, so manye widowes shoulde not be wronged as are. This order that your King vseth herein, is a verie excellent way for him to knowe many abuses, and to redresse manye mischiefes. And thoughe it be costely and chargeable to the King, yet it is verie necessarie and commodious, to his louing and good subiectes.

Omen. Nay, the kings Espialls doe also certifie him, of vprighte Iudges, godlye Iustices, diligent Officers, and of the wise, godly and wel learned, that are of a good reporte, & are generally well commended, whiche are rather contente with poore liuings, than with greate dignities, with meane estate, than with highe promotion, with decent apparell, than with costely garments, and with necessarie foode, than with sumptuous fare.

Siuqila. But what are such the better thoughe the kyng knowe of them?

Omen. Forsoth, as the other that practise & commit wickednesse, are punished, & according to the lawe executed: so these are, by the king to promotion and greate authoritie preferred: and the other that are godly, wise, and well learned are to one office or other promoted, thoughe they be neuer so poore: for the kyng thinkes, that they that are content with a poore and base liuing, and seeke not to be exalted, wil if they be in any authoritie, doe Iustice and equitie, and wil abhorre to take giftes and rewardes.

Siuqila. Your king thinketh truly: yet it is often tymes seene, that many before they be in office and authoritie, doe

professe

profesſe that with their tongue, that when they are in office, they neuer performe in their dedes. But ſir, as you told me before, that the ſuters in the lawe with you haue not only quicke diſpatch of their matters, but alſo haue thē ended & determined with ſmall coſts and charges: euē ſo I thinke, that ſuche as haue an occaſion to ſue vnto any noble man or other, for any particular thing to themſelues, are quickly diſpatched either off or on.

Omen. That is moſt certaine, for this order we haue: aſſone as any thing is giuen or granted, either by any Noble man, Lorde, or other, the ſame is regiſtred immediately, to whome it is giuen or graunted (yea, and our King himſelfe doth vſe that order) whereby none is putte in hope of that whiche before is promiſed, or giuen to an other: So that if it be promiſed or giuen before, the ſuter hathe his anſweare verie ſpedily, that it is giuen, or that he can not haue it. If the thing he ſueth for be not giuen or promiſed: then our order is, that they to whome he doeth ſue, ſhall eyther gyue him an aunſweare within a daye after, or elſe ſhall appoint him an other day.

Siuqila. It maye be, that the Suter dwelleth two or three hundreth miles from the ſame place, wanting money perhappes to tarrie long for an aunſwere, or elſe can not ſo well trauaile ſo farre agayne for his aunſweare.

Omen. Nay, three daies is the longeſt that anye Suter with vs ſhall be conſtrained to tarry for an aunſwere: for if hée haue not an aunſweare within three dayes, he ſhall haue the thing he ſueth for.

Siuqila. There maye a greate inconuenience aryſe thereof, for thereby manye tymes the Suter ſhoulde be driuen to departe wythoute his demaunde: or elſe hée, to whome the Sute is made, ſhoulde bée vrged to giue or graunte that to one that is vnworthie of it: for that in ſuche a ſhorte time it could not be learned of what nature, qualitie,

qualitie, or condition the suter is.

Omen. If that be all the matter that you can alleage, the aunsweare néede not be long delayed: for euery one with vs muste of force bring a good Certificate or Testimonial, that he is very méete and worthy of the thing he sueth for, or else he cannot spéede of the thing he sueth for: For good Reporte with vs doth winne that, that Money nor Giftes can neuer attaine.

Siuqila. That is very wel: but I tell you truely, with vs it proueth ofte times contrarie: for that which good Report or Desertes can not get in a yeare, Money and Giftes will get in a day. Wel, it is no greate matter for a man to staye thrée dayes to spéede well. And to saye trueth, it is a greate deale better for one to tarrye thrée dayes, and then to haue a flatte aunsweare not to truste vnto it, than to be putte in hope with faire promises a twelue moneth, and then to goe home without it.

Omen. I dare saye that there are none so euill vsed with you.

Siuqila. I feare there haue béene a hundred within lesse than a hundred yeares, being fedde with faire wordes, that haue waited long, spent muche money, and giuen rewards, and yet haue gone home withoute the thing they sued for: and an other (perhappes not so worthye) in two or thrée dayes, with small wayting, and little expences hath obtained it.

Omen. Surely, that is againste all reason: it is a pitiful thing, to make one spende his time, and consume his money, for that he shal not haue. Long delaying of suters, hathe oftentimes made them lose and spende more, than the thing hathe béene worth they sued for or got, which is a greate enormitie, and against al reason. Now, if that be against reason, then it is much more againste both reason & equitie, to make one throgh vaine hope, to wait long, to lose their time, to spende all they are able to make, for that they shall not haue, which is the next way to driue them to beg of other, of whome

whome other before did beg.

Siuqila. You say euen truly, yet many with vs haue bene so serued: I pray God it may so cease, and that none hereafter bee so serued. But I beseech you tel mee, how do poore Suters with you, that haue no mony to spende during the time of their sute or complaint?

Omen. Though there be some such with vs, yet they that be such can lacke no relefe nor lodging all that while. For many godly Gentlemen, Rich men, and Merchantes of the Citie, do require the Porters of the same, to sende vnto them suche poore strangers and needie Suters, as they espie when they first enter in at the Gates of the City: which godly Gentlemen, Merchants, and Rich men, will not only ioyfully receiue them, but also will giue them meate, drinke, and lodging, during all the time they sue, or are Suters. So that no poore Suter can so sone enter into any Towne or Citie with vs: but straightway they are thus entertained either of one or other. Are they not so with you?

Siuqila. With vs, quoth you? we would be loath to be taken with such a fault: if they come without mony, they are liker to lie on bare boords than on a featherbed. And they shal not lightly surffet on their Supper.

Omen. I will tell you a true tale of a worthie Judge with vs, and halue he did vse a poore woman that had great wrong, and had no mony to relieue hir at all.

Siuqila. Tell it I beseeche you, for I will giue an attentiue eare vnto it.

Omen. There was a Judge with vs that feared God, and loued equitie so much, that diuers times he would walk in the streates early and late, in vnknowne apparel, only to spie poore strangers and Suters, and to enquire of them the cause of their trauell and sute: who on a certaine night mette in the streate a poore aged Woman, who had a paper or writyting in hir hande. To whome the Judge said: Good woman where dwel you, and what is the cause of your comming hither? Forsoth sayd shee, I dwel in the Country, and am enforced to come hither to com- A rare Iudge.

plaine of a wicked Rich man that hath myssused my daughter and I haue neyther mony to pay for foode nor lodging. Doest thou knowe his name, and where he dwelleth? said the Judge: Yea that I do, saide shée, and then shée tolde him his name, and where he dwelled. Where is your daughter? sayd he: she is in the Towne, sayd the old woman. And then he did giue hir monie in hir purse to pay for hir supper and lodging, & willed hir to enquire the next day for the chiefe Judges house of the Citie, and to come thither with hir daughter, for, said he, I wil speak my selfe to the Judge for you: and so shée was gladde, giuing him greate thankes for the monie whiche hée releeued hir withall. And when the sayde Judge came home, hée sente for his Porter into his Chamber, to whome hée gaue strait charge, that when such a poore Woman with hir Daughter came vnto his Gate, hée should delay no time, but immediatly bring them both vnto him.

Sinqila. I thinke the sayde poore Woman did not forgette, to come with hir Daughter the next day to the Judges house, as she was appointed.

Omen. No I warrant you. And when she and hir daughter came thither, the Porter broughte them before the Judge presently: which poore woman when he sawe, he knewe hir well ynough, though shée knewe him neuer a whitte. Tel me, sayd the Judge, what occasion had you to come to mée? whome she answered, saying: It may please your Lordship to vnderstand, that yesternight as I was walking in the streate, a good man mette with mée, who did not only giue me mony to relieue me and my daughter, but also told me that he would speake to you concerning my cause and sute. Then he sayd: In deed one spake to mée, and sayde, that such a Rich man hath misused thy daughter, and to complaine on him therfore was the onely cause of your comming hither at this time. In déede, sayde shée, that is true, therefore if it will please you to heare all the whole matter, and howe he hath abused my daughter, I will declare it as briefly as I can. Well it, saide the Judge, and I will heare thée willingly, for I am appointed to sit & heare euerye bodies

complaint

complaint that commeth hither. Therefore be bolde to declare thy whole cause, and I will both heare thée willingly, and take thy parte in right most speedily. Then shée sayde: The Lorde saue your life O worthie Iudge: but sayde the Iudge, doth not thy complainte tende altogither to the mysliking of thy daughter? Yes my Lorde, sayde shée. Then it were more requisite, (saide the Iudge,) that thy daughter shoulde tell hir owne tale, for none knoweth it better than shée. That is true, sayde the poore Woman. And then the Iudge commaunded hir daughter to speake, and to reueale all the truthe of the matter vnto him. And then hir daughter sayde to the Iudge as followeth: My Lorde, this noughtie Riche and vnmerciful man, which is my mothers neighboure, walked of late through a Groue of his, in whiche (through my mothers commaundement) I was gathering a fewe olde and rotten sticks, to make my mother and me a fire at home (for it was verye colde weather) who when hée sawe mée, hée was in suche a rage and furie with mée, that my humble kneeling on my knées coulde not once moue him to forgiue me, nor haue compassion on me: So that he toke and tyed mée faste vnto a tree in the same Woodde, and suffered mée to bée there faste, and woulde not vnbynde mée, but lefte me there crying, wayling, and lamenting most pittifully: and there did I so remaine all the whole night, faste bound vnto the foresayd tree, where I thinke I shoulde haue dyed through colde and for wante of foode, if (throughe the goodnesse of almightie GOD,) one had not come the nexte morning and losed mée, that hearde my pitifull lamentation, mourning, and crying. At which time when I was vnbounde, I was neither able to goe nor stande: and then the man that vnlosed mée, seeing mée in that pittyfull case (being bothe a godlie and a mercyfull manne) hée didde leade me home to my mothers house, by little and little as wel as he could. And for that hée perceyued my mother to be a very poore Woman, he did then giue my mother mony to relieue hir self and mée withall. Doest thou knowe the man, saide the Iudge, that thus did lose thée and leade thée home vnto thy mother? Yea that I doe, sayde shée, and also where he doth dwell.

A tyrannous parte.

A godly man.

Then the Judge saide vnto the poore woman, I will sende for the man that thus hath mysused thy daughter, and also for him that did vnbinde thy daughter and brought hir home, whereby they shal apere before me at my nexte sitting in the open Court: and in the meane space both you shall haue meate, drinke, and lodging in my house. And then the poore woman and hir daughter humbly gaue him thankes.

Siuqila. This was a godly Judge in dede, he respected and regarded, that there was and is a generall Judge in Heauen, that will bee mercifull to all godlie and righteous Judges on Earth, and that wil so iudge the cruel vnrighteous affectionate and corrupte Judges, that they shall goe to the euerlasting prison of Hell, where they shall remaine in endelesse tormentes, without any fauour or mercie (vnlesse they repent in time:) but what followed I pray you: did the Judge sende for them?

Omen. You neede not doubte that: whiche men when they came before the Judge, neither of them knewe wherefore hee sente for them, at whiche time the sayde poore woman and hir daughter were primily placed not farre off. And then the Judge sayde to the Riche man, that had mysused the poore womans daughter: I pray you tell mee where you were such a day and about such an houre of the same day. Whereat the Riche man being something amased, saide nothing: You do well, sayde the Judge, to take good aduisement, for you knowe it is better (especially in this place) to speake the truth leysurely, than to tel a lie rashly, why doe you not speake, sayde the Judge? Forsoth my Lorde, sayde the Rich man, I can not well tell, I haue almost forgotten. Then sayde the Judge, if I had asked you where you were a twelue moneth or halfe a yeare since, then you might rather forgette than remember it, but seeing this is so lately, not past three or foure dayes since, it seemeth that eyther your memorie is verie euill, or else that the matter which you then did goe about was not very good, nor in any respecte commendable. But I am of this opinion, that if you had bin robbed of youre goods, or your body well beaten, a quarter or half a yeare since, you woulde haue remembred the day and the verye time of the

day

day of the doing therof: therfore plucke vp your wittes, and remember your selfe well, but take heede you lye not: my Lorde, said he, I wil not lye as nie as I can. And after that he had aduised himselfe a little, he said, my Lord I do not remember but that I was at home all that day: then the Iudge saide, I muste haue a flat aunswere, whether it be so or no: therfore if you saye it certainely I am aunswered. And when the Riche man perceiued, that there was no remedie, but that he muste certify the Iudge, where he was at that time, he said, (thinking that none could or would witnesse the contrary) my Lord, I am sure ỹ I was at home al that day, and neither rode nor went frõ home. Wel, said the Iudge I am aunswered, and then he was carried out of the Courte vntil the Iudge called for him. Then the Iudge commaunded one to go for the riche mans seruants, whiche were but two in all, and to bring them before him, whyche was quickly done. And thẽ the Iudge asked one of them whether his maister was at home all that day or not, for it is tolde me that thy maister did beate a poore man at his doore, suche a day, and suche an houre, for asking almes: forsoth my Lorde, saide his seruant, he was at home all that day, vntil a little before night, but at that time he was not at home, therefore they that say so, do belie my maister, how knowest thou that said the Iudge: I knowe it saide he, by a very good token, for within a quarter of an houre after my maister was gone, a friend of my maisters came purposely to speake with him: whom I aunswered ỹ my master was newly gone forth, requiring him then to stay a little, for that I thought he woulde not long be absente, who tarried there a long houre at the least, and then he went away without speaking with him: howe long was thy maister forth, saide the Iudge: Truly my Lord, saide he, two houres at the leaste, then saide the Iudge, is here all thou canst say? yea my Lord sayde he: what sayst thou, saide the Iudge to his other seruaunt, which was a woman, was thy maister at home such a day all the whole day or not: truely saide she, I am certayne he was not at home al the whole day. How knowest thou ỹ? said the Iudge, forsoth my Lorde said she, he came into the kitchin

that euening something late, and brought some drie sticks in his hande, & bad me roll meate therwith: to whō I said, here is good dry wood, where got you it: marry, said he, I had it frō one ỳ gathered it in my groue, but she had bin as good, to haue gotten wood a mile off: and here is all that I can tell your Lordeship of my maisters being from home that daye, therefore it is a false lye my Lorde, that my maister did beate any at his dore, for aught of almes, especially at that time, for I am most sure ỳ he was thē frō home. And as it appeareth by his own saying, he was thē, or about ỳ time, in a groue of wood of his own. Wel, said the Judge, you haue done like true and good seruants, your witnessing of ỳ truth wil make your maister anoyde much trouble: but wil you take your othes, saide the Judge, that thys is true? yea saide they with all our heartes. And then the Judge deposed them, and caused their examinations to be written.

Sinqila. Then the Judge verye politickely vsed the matter, to make them willing, and to drawe them on to tell the truth.

Omen He did so. And then the two seruants and witnesses were commaunded aside, and not to come vntil they were sent for. At which time the Judge commaunded the Rich man to be brought before him, and then caused him to stand among other people that were there, and not in the open face of the Courte: and then he sent for the Wench, that the Rich man had so wickedly handled: to whom, he said: maide, where were you such a day, and at such an houre? forsoth my Lorde, said she, I was in such a groue, gathering of sticks for to make a fire for my mother and me. Art thou sure thou wast there thē? said the Judge: yea my Lord, saide she, I haue both a token to knowe it, and a cause to remember it, yea and that suche a one, as I shall neuer forget as long as I liue: belike (saide the Judge) the token was either very good or very ill. Wel, seeing thou art sure, that then thou wast there, I am satisfied, thinking verily ỳ thou tellst me no lye. Then the Judge called for the man, ỳ loosed the Wench frō the tree & led hir home to hir mother, saying: I pray you my

friend

frend where were you suche a morning, about such an houre? my Lord, said he, about ỳ time as nie as I can gesse, I was going towards such a place, and as I was going I heard one groning & making pittiful mone, wherunto I gaue such eare, ỳ by the sound, at the last I came to the place where a yong mayde was hard and fast tyed to a tree, which doleful sight did so much greue me, ỳ it was not lõg before I vnbound hir, who was so frozen with the cold, ỳ then she could neither go nor stand, and then as charitie did will me, I helped hir home to hir poore mothers house, as wel as I could: and so, through Gods good prouidence, I was made an instrumẽt to saue the Girles life. Thẽ said the Judge, this is a very good token ỳ then you were there, & a certain signe, that she was not farre thence: & you did not so good a deede in losing hir from the tree, but ys did as wicked a deede that tyed hir to the tree.

Stuqila. The rich man that bound hir to the Tree, hadde an euill quaking heart of hys owne all this while, when he heard the good man tell this tale: but what sayde the Judge then further?

Omen. Mary he asked ỳ mã ỳ vnboũd hir, whether he knew ỳ same maide, if he saw hir or not: yes my lord said he, ỳ I do, for this same is she ỳ stãdeth here, & I beléeue, said he, she hath not forgottẽ me: no sir, said the maide, I haue a good cause to remẽber you, you are the man throughe Gods goodnesse that saued my life. Then saide the Judge to the maide, I perceiue thou knowest him ỳ vnlosed thée frõ the tree: but I thinke ỳ knowst not him ỳ bound thée to ỳ tree: yes sir, said ỳ maide, that I do, if I might see him, I know him wel ynough. Thẽ said the Judge to hir, loke among all that throng, & if thou can espy him bring him to me: & then the Wench loked among the people, & espyed hym, on whõ she toke hold, saying: my Lord I haue him here, this is he: whõ the Officers brought then before ỳ Judge: how say you sirra, said ỳ Judge, were you at home all ỳ daye as you tolde me, or were you at youre Groue? this yong Wayden, me thinks tels a perfect token that you were from home: but he saide nothing: why dost thou not speake, said the Judge, if thou

art

art not able to speake for thy selfe, it will be harde to finde anye other that can do it: your silence sheweth you are not altogither faultlesse, this maide hath complayned to me that suche a daye & about such an houre, one did binde hir fast (belike for falling) to a tree, in such a groue (which groue I thinke you will not denie to be yours) and for the better tryall that the Girle doth say true, here is an honest mā hath witnessed that such a morning it was his chaunce to heare hir, and find hir, wherby he vnbound hir, and so carried hir home to hir mother, for she was not able to go of hir selfe: and to say truth, both by hir own sayings, and by this honest mans report, she was therby more like to dye than to liue. And for that she flatlye affirmeth that you are the man that bound hir to the tree, I can not chuse but beleeue it: the rather for that the groue is yours. Then said the riche man, my Lord, thoughe the groue be mine, that proueth not, that I bounde hir to the tree, neither hir binding doeth argue that I did it: that is true, saide the Iudge, but hir knowing and accusing of you, is rather a proofe than a presumption. Oh my Lord, saide he, giue not too much credite to the Gyrle, for she of purpose no doubte, fameth this matter against me: then saide the Iudge, it may be that she may faine of you, but I dare boldlye say, she fableth not of hir selfe, for here is one that witnesseth, y she was abused. My Lord, saide the Riche man, pleaseth it you to vnderstande, that some noughtie disposed fellow meeting hir there, perhappes would haue misused hir, who not able to get hir good will, and fearing least she should discrie him, thoughte neither to kill hir, wherby he was sure to be without daunger of the lawe, neither to let hir at libertie, wherby she should exclaime or complain of him presently. And for that (as it doth appeare) it was something late, he might be the more bold to doe it, bycause afterwards if she did escape, she should not very well know him, yea thoughe she met him in the face: to whome the Iudge aunswered, though the darke might make hir to forget him, yet the light hath made hir to remember you: but I praye you said the Iudge, let me go thus far with you, what decision hath the Frenche, to turne y greate offence of hir fact, into a small

fault

faulte of hir ſelfe? Do you think that if one had tied hir to a tree becauſe ſhee would not ſuffer him to abuſe hir, woulde ſhee excuſe him, and ſaye ſhee was bounde to the tree for gathering of ſtickes? Who wil think or once beleeue, that a ſtranger or one that had nothing to doe therein, would therefore ſo handle hir? So that reaſon doth fully reſolue mee, that none woulde ſo extremely vſe hir, but onely the owner of the Wood. And nowe, for that you are the owner of the Wood, it is impoſſible that any other ſhould ſo cruelly handle hir for gathering of wood, but onely you that are the owner thereof. O my Lorde, ſayde the Rich man, ſhe doth this, I thinke, of ſpight: Canſt thou make mee beleeue, ſaide the Iudge, that ſhe cauſed hir ſelfe to bee tyed to a tree all a colde froſtie night, which was ynough to kill hir, onely to ſpight thee withall, or to bring thee to trouble? Shee might haue found meanes to haue troubled thee with more eaſe to hir ſelfe. But for as much as ſhe complaineth that ſhe was tyed to a tree, and this man confeſſeth that he founde hir tyed to a tree, and that ſhe plainely affirmeth that you tyed hir to a tree, and that you are owner of the Grove where ſhe was ſo bounde to a tree: therefore it can not choſe but that you are the ſame man that tied hir to the tree. And for the better manifeſting of the matter, you are taken in a trippe with your owne tale, for you affirmed to me, and that aduiſedly, that all that day you kepte your owne houſe and wente not abrode, which I am able to ſay is a manifeſt lie, for which you are like to pay full dearely: for thy man hath confeſſed and ſworne to the contrary. O my Lord ſaide he, my man myſtaketh the day: then ſaide the Iudge, if he purpoſely haue tolde a lie, then purpoſely he ſhall be puniſhed for telling a lie: but there is no reaſon why herein he ſhould tel a lie, for in this caſe he could gain nothing to tel a lie, but auoid great danger by ſpeaking of truth. But you perhaps (ſeing your ſelfe in a ſnare) by telling a lie might ſhunne a miſchief, and by vttering a truth might be driuen to ſome danger. And now becauſe thou doeſt ſtande ſo ſtiffely in ſuch a ſhamefull cauſe, I haue another of thine owne ſeruants ſuche a witneſſe againſte thee, that thou waſt not onely from home at that time, but alſo

that then thou broughtest drye sticks from thy saide Grove, to whome thou confessedst, that thou tokest the same then from a wench, saying: she had beene better to haue gotten sticks, or wood a myle off: wherein thou toldest trueth, for hir gathering of sticks there, had like to haue coste hir hir life. And when the wicked rich man hearde the Judge speake these words, as one confounded, he fel on his knees, and desired the Judge to be good vnto him.

Sinqua. And was the Judge fauourable to him after he submitted himselfe?

Omen. You shall heare howe fauourable he was vnto him. Ah, saide the Judge, thou crouchest when thou arte constrained, and yeldest againste thy wyl, what Diuell didde bewitch thee? what spirite did incense thee? or what feende did enforce thee, so cruelly to vse this poore gyrle, for succouring hir selfe, by not hurting thee? thou couldest haue beene contente to haue giuen two or three loades of wood, to some one, that perhaps was warme ynoughe, or that stode not in neede of it: and couldest not thou finde in thy heart, to suffer this poore wench to gather a fewe sticks to warme hir selfe withall, wherof she stode in great neede? who makes thy wood grow but onely God? and who giueth thee thy wealth but onely he? And canst not thou spare, out of thy great abundaunce of wood (whiche thou canst neuer spende all thy life) a handfull of sticks (that otherwaies would rotte and do no good) to saue the poore member of Christ from staruing? If thou were a poore traueller by the way, and very drye, not able to buy thee anye drinke, and shouldest take an Apple that were fallen from the tree, whereon there were two or three thousande Apples, to quenche thy thyrste withall, wouldst thou be content that the owner of ỳ Appels should tye thee to the same tree therefore all night, yea thoughe it were in Sommer, when the nightes are moste shorte, and also little colde or none? I am righte sure thou wouldest not, nay thou wouldest thinke (as thou mightest wel ynoughe) that hee that should so vse thee, were a cruel cut-throat. Then what a wicked wretch, & an vnmerciful miser art thou, that hast tyed this poore

gyrle

girle to a tree, leuing hir there so bound a whole Winters night, yea, and in most extreme colde, for gathering a few sticks amõg suche a great number of thy trées, to warme hir selfe withall: how canst thou looke for mercy at Gods hande, seing this poore girle hath found such vnmercifulnesse at thy hande? Wel, bicause thou & such as thou can not finde in your hearts here to giue the poore wood to warme them here withal: I am sure vnlesse they repent & be more merciful, the Diuell wil not be so niggardely to you, but wil giue you fire ynough for nothing in hel to warm you withal. Doest thou not remember that Christ spake a little short Sentence, wherin consisteth the Law and the Prophets: which is, Whatsoeuer ye would that other should do to you do euẽ the same to them. And now bicause thou takest thy self to be a christiã, I hope thou hast done to this poore girle as thou wouldest she should do to thee. Therfore accordingly I wil proceed in iudgement with thee. But first, bicause thou hast made a lie to me, I wil that thou speak not a word these three moneths vnles in such case as law doth allow: & thou shalt weare on thy sleeue al that while an H & an L And for binding this wench to a tree in thy groue al a cold night: my iudgemẽt is, to haue thes bound to the same tree al this next night, from which none shall lose thee: & wheras the wench was put in gret hazard of life, for that thou neither any other for thee did vnbinde hir: but by the good prouidence of God she was vnbounde by one that came to hir through hir pittifull mone: euen so thou shalt not be vnbound vntil some that shall come that way through thy crying or calling, shall lose or vnbinde thee. A righteous iudgement.

Siuqila. This iudgement was hardly performed I think, for one or other hearing it, would so reueale it, that some for friendship or mony, would vnbinde him in the night.

Omen. Nay that could not be, for the Iudge gaue that iudgement very secretly, for none knewe of it but such as he might well truste. And also his iudgement was, that if he were vnbounde anye parte of that night, or contrary to the same iudgemente, that hee shoulde bee bounde vnto the same tree two other nightes more for the same, which iudgement was priuily tolde

him when he was first bound to the tree: and moreouer hee was well ynoughe watched, that he coulde not be vnbounde all that while.

Siuqila. That is another manner of matter: that was such a way for feare of farther punishmente, that if any woulde haue losed him before the time, he himselfe would haue desired them not to doe it. They say it is an euil bargaine that no body winneth at: then this was no good bargaine, for neyther the Girle nor he gained by it.

Omen. Yea but the Maide got more by it than he did, for it was iudged besides, that the Wench should during hir life, enioy and possesse the fourth parte of all his Landes, to helpe hir and hir poore mother withall, bicause through the greate colde that she gotte that night, hir legges and other limmes were so benummed, that they woulde not serue hir to trauell nor to get hir liuing as they did before.

Siuqila. But was this iudgement performed in all points?

Omen. Yea, there was no part of it omitted or left vndone.

Siuqila And if a Riche man with vs shoulde myssuse a poore Wench in such order, I feare he should not be punished in such order. Well, though poore mens wrongs with vs are not so cõmonly heard, so quickly dispatcht, and so reasonably redressed as they are with you, yet I will tell you of one (for all the rest) whose cause was presently heard, and spedily dispatched, by a famous Iudge with vs.

Omen. Was he an inferior Iudge, or one of the higher Iudges?

Siuqila. He was the chiefest Iudge of all oure Realme, for it was the King himself: which famous fact was not done so long since, but that some nowe aliue do knowe it for truthe. And although no Countrie in all the Worlde can compare with your Countrie of *Mauqsim*, for godlye Iudges, righteous Iudgement, and spedie dispatch of matters, yet I will be so bolde as to tell you this in the commendation of our Countrie.

Omen. Begin I beseech you, for I wil most wyllingly heare you.

Siuqila.

Siuqila. As we haue had moe Lawyers, than wel learned, & more greedy than godly: so, not very long since, we had a certaine Lawyer, conuersant among the rest, whose lerning whether it was equall wyth the others I knowe not, but his gaines was not so great as theirs I am sure, wherby he was driuen to change his place, and to seeke a new seate: & he vnderstanding that in the West parts of our Countrey, were many matters & few Lawyers, and many contentions, & few counsellers, wēt thyther not richly apparelled, nor yet monyed. Who wythin a while for his counsel (I wil not say for his craft) was not only in great credite, but also of good countenaunce: so that as before he had scant mony to help himselfe, nowe he had more than ynough to vndoe his neyghbours withal: for there was one neibor of his had a Farme or Holding, whose grounde lay so nye him, that all his deuice was, which way to come by it, but hys first drift was, to buy his neighbours interest therin if it might be, but his neighbour by no meanes would sel it: which practise when he saw would not performe his purpose, he wente to the Abbot, to whom the same did belong, and desired to take ẏ same Farme in reuersion of him and the Couent: but then he coulde not allure the Abbot thereto by anye meanes. Yet after he being very importunate, (not dashed wͤ one denyall as one more shamelesse than shamfaste) the Abbot saide, (being verie lothe to let him haue it) though I would graunt it you, yet that is nothing, vnlesse the Couente agree thereto, whiche I beleeue you shal hardly or neuer obtaine. Who seeing that he could not get the Abbots good wil, he practised with the whole Couent: who through his faire words, large proffers, and goodly presēts, got them to graunt him their good wils. So that at length throughe his diligence, and the Couents procurementes, the Abbot was also thereto allured. And when he had gotten a graunt thereof, & also the same confirmed vnder the Abbot and Couents Seale, he was not a litle ioyful, thinking by one fraude or other within a while to hoyse the true meaning Tenant out of his Farm. And after (watching to take him in a trip, as the Spyder doeth to catch the silly Flye in hir web) he commeth to his neighbour

A pleasant tale of a Countrey man that came to the King.

 and

and sayde, sirra thou hast forfeited thy Lease, for thou hast cut downe two trees, therfore I charge thee quietly to auoyde from thy House & Ground, and my Lord Abbot and his Couent, doe cõmand thee to do the same, & if thou wilt not goe out by fayre meanes, thou art like to be thrust out by force whych. When ỹ plain & honest Farmer heard, he said, though I haue cut downe two trees, I haue not forfeited my Lease, for I haue done it onlye to serue my necessarie turne withall, wherein my Lease doth warrante me: and therefore I will neyther goe out of my Farme, for my Lorde Abbot, his Couente, nor for you, doe what you can. Wherewith this Lawyer was not a little moued, saying, I wil handle thee well ynoughe, seeing thou art so lustie, thou shalt find in striuing with me ỹ thou hast made a sorie match. And so the Lawyer departed frõ him, in a fume, who made a full accoumpte (by his power and policie) within a while to make the poore vnlearned Farmer, bothe Houseless, and Groundless. And because he wold not long delay ỹ matter, he got out processes, whereby the Farmer was enforced priuilye to kéepe his house: which Farmer being weary therof, & should therby be more wearie at length, perceiuing also though his matter wer neuer so true, that the Lawyer with his power & purse, at length would make it false, determined with himselfe, not to tarrie the tryal of his matter in that Coũtrey, but to go to him, that was the chiefe of al the Lawyers in the Lande, where he shoulde haue his matter quickely ended, truly iudged, and with smal cost prosecuted.

Omen. I pray you before whom was that?

Siuqila. Forsoth, euen before the King himselfe, who I am sure was the chiefe and heade of all the Lawyers of the land.

Omen. Whosoeuer gaue hym that counsell, dyd not counsel him muche amisse, but did he go to the King indeede?

Siuqila. Yea that he did: and I beléeue you wil say that he had more law of the King for twelue pence, than he shold haue had at home for a Royal.

Omen. It may be so, and it is a very like thing: but how got

he

heout of his house for feare of arresting.

Stuqula. Wel ynough, for he called his wife vp early in the morning before day, willing hir to shut the doore after him, for sayd he, I must go to aske counsel of one, that I hope wil helpe me out of my trouble: therfore take not for me again in haste, for I cannot tel how long it will be ere I come again, but I wil make all the haste home ỳ I can. And so he toke his leaue of hys wife, & went straight to ỳ Court, where thẽ ỳ King did lye: & he being a homely mã of ỳ country, hauing a Wil on his shoulder, ỳ Porters asked him who he was, & what he would haue: & he said to thẽ, ỳ he wold speak wỏ the King: to whõ one of ỳ porters said, may no worse mã serue you to speake withal but ỳ King? no, said he, my errãd is to him, & with him wil I speak er I go: thẽ I perceiue, said ỳ Porter, there is no remedie but you wyll nœds speak with ỳ King: yea ỳ I wil, said he: to whõ he sayd again, what if ỳ king wil not speak with you? tut, said the plaine Farmer, I know he wil speak wỏ me, if he knew I were here: therfore I pray thee Porter said the Farmer, tel the King that I would speak with him. And if thou wilte do so much for me, whensoeuer thou cõmest into our Country, I wil help thee to ỳ speech of such a Gentlemã, if thou stand in nẽd, & thẽ thou maist say, I haue quit one good turn for another. At whose words the Porter began to smyle, saying: doe you thinke Father that the King is as easie to be spoken withall, as one of your Gentlemẽ is? yea, why not, saide the Farmer, he is but a man, as another man is: that is true saide thee Porter, yet thoughe he be but as another man is, he is able to doe more than any other can doe. I know that wel ynough, saide the Farmer, or else I wold not haue come so far to speake with him as I haue done. Wel father said ỳ Porter, I wold I could help you to ỳ speech of him, but I cãnot, for I am appointed to be one of his highnesse Porters, so ỳ I must waite here vpõ my charge: but I am content you shal goe into the Court, where I warrant you, right quickly you shall mæte with one or other, that wyll helpe you to the speeche of hys Grace. I thanke you good Porter, said the Farmer. And then hee wente further into the Courte, who within

a while

a while after saw a Gentleman gorgeously apparelled, to whō straighte waye he went, saying: may I be so bolde to speake a word with you maister king: but the Gentleman aunswered him by and by, father you mistake me, my name is not King: I thinke so, saide the Farmer, but are you not our comely king and chiefe of all our Land: no father said the Gentleman, that is to high a dignitie for me, I am but one of his poore seruants: say you so, saide the Farmer, you are a goodly man, he goes not trimmer than you I trow: yes, saide the Gentleman, that hee doth, and thou neuer sawest a goodlyer man in al thy life than he is. Would you speake with the king? sayde the Gentleman: yea that I would, sayd he, and if you wil bid him come & speak with me I wil giue you a good groate for your labour: ỹ Gentleman smyling therat, said: I had rather bring you to the king for nothing, than to bring the King to you for a groate. But father, saide the Gentleman, seing you are desirous to speake with the King, if you wil follow me, I wil bring you to him: I thanke you, saide the plaine Farmer. And then he followed the Gentleman with the Bil on his back.

Omen. I thinke he came soner to the speeche of the King by hys playnnesse, than some that were a greate deale more curious.

Sequila. Yea that I am sure he did, and then when the Gētleman came nie to the Tennis Courte, where the King was a playing, he bad the Farmer stay a litle vntil he came backe again from the King. And then the saide Gentleman wente to the King and tolde him, that there was a verye homely Farmer of the Countrey was come to speake with his Grace, for whom if his Grace would send, and that he would speake with him, he would haue very great delight in him: to whom ỹ king saide, bring him hither to me, and I wil stay my play, to talke with him. And then the Gentleman wēt to the plain Farmer, and willed him to goe with him, and he shoulde speake wyth the King: that I wil sayd the Farmer, with a good will, and I thanke you too. And so the Gentlemanne broughte him into the Tennis Court, where ỹ King was: which is our comely King

saide

saide the Farmer: that same is he, saide the Gentleman, and pointed him to the King, who then was in his shirte: you mocke me, saide the Farmer, that man goeth in hys shirte: and the King, I am sure, nede not goe in his shirt for lacke of clothes. He doth it for his pleasure, sayde the Gentleman, he hath better clothes if it please him to weare them: but if thou wilte speake with hym, lo, there he is, go to him. And then this plaine and homely Farmer approched nigh vnto the King, with his Bil on his shoulder, and saide: are you our comely King? to whome the King answered: howe comely I am, I know not, but that I am the King of this realme I knowe: arte thou come to speake with me? If you be our King, said he, I am come to speake with your Maship, therefore I pray you mocke me not, for I will not conclare my cause to none but to the King hys owne selfe. Whose talke, when the King heard, he smiled, and saide: be bolde to say vnto me what thou wilte, for I am the King indede: none but my selfe, I thinke, will bee so bolde to take it vppon him. You may be the King, said the Farmer, but this same manne that brought me to you, is more like a King than you. But nowe sir, seeing you are our Maister King indeed, I am come to aske your counsell. For I tell you truely, the Lawyers are so deare, especially in our Countrey, that they wil haue a Noble almost for nothing, and yet a man shall be no wiser when he is gone from them, than when he came to them. And bicause you are a King, I beleeue you are as well skild in the lawe as the beste of them al: And bycause I muste nedes paye money for Counsell, I hadde rather your Maship had my money than an other. Wherefore I pray you, good Maister King, let me knowe your vise. Wel Father, said the King, I am but a sorie Lawyer. Yea sir, saide the Farmer, you doe welnigh mispraise your selfe: but I like you neuer the worse for that: for with vs it is seene, that the greatest crackers are the slenderest Clearkes: but I will saye this vnto you, (take it as you list) if you be not wel learned, the fault

is in your self, for my maister your father was as able to pay for your schooling, as the best mã in all our parish. Thinkest thou so sayd the King? I thinke thou doest but gesse: nay it passeth gessing, sayed the Farmer or else sauing your reuerence, some haue told me more thã truth: then said the King tel me thy mind, & I will not only giue thée the best councell I can, but also do for thée what I am able. Then said ỳ Farmer, God saue your life good M. King, I sée well now that one were better go to ỳ head than to the féete, there are some with vs, that haue not so much liuing as you by report, that are so full of curiosity, that they make such poore plaine mẽ as I abasht to go and speake to them, therfore I cunne you thanke M. King, that you will so gently heare a poore man your selfe. I pray thée good fellow said ỳ King, tel me wherein thou wouldest haue my councell, then sayd the Farmer, mary sir thus it is, there is a Lawyer with vs, that was not worth a gray grote when he came first into our countrie, & he had such a threde bare gowne that a lowse (I may say to you) could scant take hold on it, but now he is so full of money, (through his craftie counselling) that he is able to buy poore mẽs Farmes ouer their heads, & to make their leases end before they be halfe done. Hath he done so by thée sayd the King? yea and please your maiship, sayed the Farmer bicause I would not sel him the lease of my Farme, he hath taken it in subuersion, & I tell you it lieth so nére his nose, that he troubleth me with writes, that I dare not tarie at home, for feare of resting, so that he maketh him selfe sure to heaue me out of it either by hooke or crooke. Then said the King, though he hath got it in reuersion, which thou callest subuersion, yet thou must enioy thy peres: you haue conclared it very truly said the Farmer, for euen so I should if he were an honest man: then said ỳ King, doth he say thy lease is not good, or that thou hast forfeted thy lease? In déede he sayth that I haue forfeated my lease, bicause I haue caused two trées to be cut downe, which I did only for mine owne necessaries, for my barne and my cart. Therfore here is my lease, & if you can read it, tell me whether I haue forfeted it

or

or no, by cutting downe of ẏ same two trées, nay it is a good fiste I tell you for one of my yongest boyes wrote it.

Omen. The King had good sport to heare the homely Farmer talke, I dare say, but did the King stand al that while in his shirte, and did he also reade his lease?

Siuqila. Yea that he did, & when the King had redde & perused his lease, then ẏ Farmer said how likes your maship my leasse? to whom the king answered, feare not, thy lease is very good: if thou had cut downe half a score trées for thy necessaries about thy Farme, thy lease were not forfeted therby, say you so, said ẏ Farmer, bicause you haue clarified ẏ meaning of my lease so wel, you shal be my lawier an other time, & though it be but smal, yet take this as a fée for your paine, & therewith he tooke xij. pence out of his purse, & would néedes giue it to ẏ King, & when the King saw that so importunatly he threaped it on him, he tooke it & put it betwéene his shirt & his bare skin, which when the King felt, he said merily, I beshrewe thy knaues hart, thy monie is cold. Then said ẏ Farmer, seing your maship saith that my lease is good, vpon your worde I dare venture to go to the law, but the Courtes are costly, and the sutes there so long, that I am loth to haue my matter tried in any of them, yet tel me said the King, in what Court wouldst thou haue thy cause to be discust. I like thē al so well said the Farmer, that I care not if I come in none of thē all. Therfore I pray you good master King, help that my matter may be in suche a Courte, where I may soone be dispatcht & spend litle monie. Bicause thou art a good plaine fellow, said the King, thou shalt haue thy matter tried in such a Court, as thou desirest: but canst thou be cōtent said the King that I shal be Iudge of thy cause? content said the Farmer? yea with al my hart: if thou wilt follow my counsell, said the King, thy matter shall cost thée no monie, and it shalbe ended within this houre or two at the furthest: marrie ẏ is euen it that I looke for, but haue you any Lawiers in this spéedie and easie Courte that you speake of: no sayde the King, if there were but thrée or foure suche Lawiers (sayde the

Farmer, as the Lawyer that troubleth me, my matter wold not be ended thys two or three yeares. Wel, saide the King, for this matter, at this time I will be thy Iudge. I will, that as sone as thou commest home, that the Lawyer that thus doth trouble thée, shall not onely suffer thée quietly to enioye thy Lease, during the terme thereof: but also shall pay thée towards thy costs and charges, an hundred poũds. I like this wel, saide the Farmer: but howe shall I come by the money? I wil sende a Letter or a Bill to him, saide the King, that he shal performe this my commaundement: and also paye thée the same money. Tut, saide the Farmer, he cares for no Billes, I haue séene Gentlemen send Bils vnto him, and he hathe regarded them no more, than I regarde a Rushe. Then saide the King, he wil regarde my letter more, I warrant thée. Then said the Farmer, what if he doe not regarde your Maiships letter, howe shall I do then? Thou néedest not doubte, saide the King, but he wyl performe my Letter as sone as he séeth it: but to make al thinges the more sure, thou shalte haue an other writing with thée, sealed with our Signet, whiche when hée séeth, he wil not be long a performing it. If this that you saye, wil make him to doe it, I will giue your Maiships horse a nights grasse, when you come into oure Countrie, and hée shal fare no worse than my wiues kine do fare. God a mercie for that, saide the king. Nay, said the Farmer, you shall haue a meale of Creame for your own mouth besides that. I perceiue Father, thou meanest to bestowe some coste on me. Yea, saide the Farmer, you are not euery man. No, saide the King, for if I were euerye man, then thou muste giue euery mannes horse grasse for a night, whiche all the grasse thou halte wil scantly performe. And thus the King and he passed in pleasant talke, whiles the writings were a making. And then the King sette his owne hande to the Letter and Writing: and so they were sealed as is before saide.

Omen. The plaine Farmer had good lucke to happen on such

such a Iudge, he might haue gone to al the Iudges of your Countrie, and not haue spedde so wel.

Siuqila. That is moste true. And then the King sayde, Father, lo, take this my Letter, and deliuer it to the Lawyer that doth molest or trouble thée: and I charge thée, giue him no time for thy hundreth pounds, but receiue it forthwith vpon his sighte of the Letter: and if he refuse to obey my Letter, (as I beléeue he wil not) then deliuer him this Writing, sealed with my Signet, & then I warrant thée, he will forthwith performe all that therein is contained: for if he doe not, I wil make that Countrie too hote for him. Nowe God rewarde you, saide the Farmer, I might haue gone further, and spedde worse. Then the King said, séeing thou hast giuen me the first fées that euer I toke, and the laste that euer I wil take: nowe I wil giue thée the firste rewarde that euer thou receiuedst of a King, and perhaps the laste that euer thou shalte receiue of a King: whiche, if thou be a good husbande, wil beare thy charges home: and therewith the King gaue him money. Warlady Maister, saide the Farmer, I hadde good lucke to come to you: if I hadde tarryed at home, the Lawyer woulde perhaps haue hadde me in prison ere this: but if he vse not me wel, I perchaunce may haue him in prison ere it be long. Then saide the King, farewell good Father, and if the Lawyer resiste thée, let me knowe it with spéede: whereby I wil finde such meanes, that he shal neuer trouble thée more. Now God be with you, good Maister King, saide the Farmer. And this I may wel saye, that you are the quickest dispatcher of matters, and the least taker of Fées, of al the Iudges that euer I knewe.

Omen. It is no doubt but that the Farmer wente home with a mery hearte.

Siuqila. Coulde you blame him? Would it not make one glad that was euery daye in feare of imprisoning or losing his liuing, to be relieued and released of his care and sorrowe? besides the séeing of his enimie so sodainely to bée

vanquished: yes I warrant you. And then the Farmer with his bill on his backe, went merily home, and he comming home late in the night, he knockt at his doore, and immediatly his wife did let him in.

Omen. But did not the Lawyer maruell where he was become all this while?

Siuqila. Yes forsoth did he, and being very merie for his absence, he declared abrode that he was run away for feare, but that case was suddenly altered, for the nert Sundaie after, the Farmer came to the Lawier being in the Churche, and sayd, Sir you haue gone about long to trouble and vexe me, and all to get my liuing from me, but nowe I hope the matter is taken vp betweene you and me: who hath taken vp the matter sayde the Lawyer? if any haue done it, that is more than I know, saide he: than said the Farmer, he that hath done it, is thought to be a sufficient man to end a greater matter than this. Then saide the Lawyer, who wilbe so bold, to determine any matter of mine without my consent? yes saide the Farmer, he that did it dare do it well inough: though you take your selfe to be a iollie fellow in this countrie, & thinke you may bind Beares here, he is taken for as iollie a fellow where he dwelleth, yea & may bind buls there: then said the Lawier, though he rule there yet he can not rule here: then said ỳ Farmer you dare not tell him so: dare I not said the Lawier, yes & rather thã he should take vp any matter of mine, I would go to the law with him: though you are a Lawier, yet you make but a wrõg match to go to the Law with him said the Farmer; and therewith he toke the Kings letter out of his bosome, and saide, he that hath ordered the matter betweene vs, hath sent you a letter; reade it, and then you shall see who hath sent it. Then sayd the Lawier (when he loked on it) I perceyue it commeth from the Kinges Maiestie, I will reade it and that willingly, and when he had redde the letter, he sayde, neyghbour you néded not to haue taken this paynes to make the King an arbitrator betweene vs, a worse man might haue serued well inough, you should haue found me reasonable inough, without such cost or trauell

uell to the King, if you had come and talkte with me your selfe. Yea marie sayd the Farmer, if I had come vnto you, I should haue found you so reasonable, that you would haue taken nothing for reason but the yéelding of my liuing: you that can be content without all Lawe and reason to trouble me wrongfully, and to take my Farme vnrighteouslie, woulde scante vse me reasonably. You know, sayde he, I am sure, what our Kinge hath written vnto you: yea, said the Lawier very well: then I truste sayde the Farmer you will suffer me to occupie my Farme quietly: yea that I will sayde the Lawier, for I will not disobey the Kinges commaundement in any pointe: to whome the Farmer sayde, then I truste you will paie me my hundreth pounde forthwith that the King hath appointed by his letter. I will pay you it neighbour sayde the Lawyer, but I praye you giue me some respite for the payment thereof, for I haue not so muche readie monie to gyue you: sette your harte at reste sayde the Farmer, I will haue it by and by, I will giue you no dayes, therefore tell me whether I shall haue it or not. I praye you neighbour sayde the Lawier beare with me, for I haue it not nowe readie for you. Yea but, sayde the Farmer, if you might haue my Farme at the payment of that monie, I knowe you woulde paye it quickly and that within an houre. Nowe seing you haue an hundreth pounde in a readinesse to vndoe me withall, then I am sure you haue a hundreth pounde (though not so willingly) to helpe me, or to performe the Kinges pleasure withall. Therefore make no more a doe, for I will haue it presently, and if you thinke this letter of the Kinges owne hande, is not sufficient, here is an other sealed with the Kinges priuie Signet, whiche when the Lawier perceyued, though he made a fayre shewe outwardly, it grieued him not a little inwardly, and then he caused the money to be fetcht, and so paide the Farmer the hundreth pound that was appointed by the King. And when the Farmer had his money, he saide to the Lawier, maister Lawyer, as you like this, trouble your poore neighbours

agayne. And then the Lawyer went forth of the Churche very sorrowfully: And the Farmer and his neighbors wēt home very ioyfully.

Omen. The Farmer happened on a verye good Iudge. Your King was maruellously to be commended therin: he helped the poore Farmer spēdily, he rewarded him liberally, and enriched him with his enimies substaunce politikely, and made him enioy his right according to equitie, and feared other from taking their neighbours liuings wrongfully. If he had not gone to the King, he should surely haue bēne wronged at home. Affabilitie in a Prince is a worthy Vertue, whereby much goodnesse doth growe: for if youre King hadde bēne proude and disdainefull, and had bin gyuen to a stately loke, rather than to an affable countenāce, this poore Farmer thē durst neither haue gone to hym, neither he himselfe wold vouchsafe to speake with him: but being clean of a cōtrary disposition: ỹ poore Farmer was imboldned to go to the King, & the King was most willing to talke with his poore subiect: both which were such occasions, that the oppressed was relēued, helped and succoured: and the oppressor was from his mischeuous pretēce restrained.

Siuqila. Indēde Affabilitie in a Prince is a worthy vertue, whereby muche mischiefe is auoyded, and great goodnesse doth growe: as by thys laste example, and by dyuers other before dothe manifestly appeare. Sir, sēing you haue so seuere and affable a Prince, then al his Officers dare do none other, but iustly and truely, according to their charge and dutie.

Omen. No I warrant you: if a poore man or anye other Suter complaine to the King, as they may very easily, for euery daye (excepte certaine times) at a certaine houre in the afternoone, as I told you before, the King himselfe doth sit openly at the gates of his Courte, onely to heare poore complaints or other Sutes, whereby they shall not nēde to procure friends, to helpe them to the speach of the King, neyther shall be driuen to stay long, either for redresse, or

an

an answere.

Siuqila. It is a very good order especially for the poore, that haue no mony to make frends, nor yet to relieue thē in staying so long about their sutes. But I beseech you tel me, what if the King should commit a poore mans Bil, into the hands of some that he appointeth therefore, to bring it vnto him and to putte him in remembraunce therof, and the same that hath the poore mans Byl, doth kepe it from the King, and delay the poore mā with faire wordes, throughe Friendshippe, Bribes, or Rewardes?

Omen. None dare doe so with vs for their liues: for then the next day or some after, the complaynant may certifie the King thereof, and then I warrant you, he that shoulde so neglect the Kings commaundemente, and kepe the writing from ỹ Kyng, should pay ful dearely for it.

Siuqila. Yea but it is possible, that he that the King putteth in trust with the saide writyting (to auoyde that danger) may commit the poore man to prison, that he should not complaine to the King: whereby the poore man may be constrayned, for feare of long punishment, to agree with his oppressor for little or nothing, and so be neuer the better, but rather the worse for complayning to the King.

Omen. You doubte more than nedes, there can be no such thing with vs: marry there was once such a like facte committed with vs, but the offender was so handled for it, that neuer since any did or durst offende in the like.

Siuqila. I praye you tell me in what sort it was?

Omen. That I will willinglye, therefore marke it aduisedlye. On a time when the King was sitting at the gates, to heare suters, and mens complaintes, a poore man came to the King, and gaue hym a Bill or Supplication, and desired hys Grace to loke on it: whiche the King verye gentlye receyued of the poore manne. But for that, the King had then many matters to debate (not hauing sufficiente time, to loke on the poore mans Supplication) he gaue the same Supplication to one of hys Remembrancers, commaunding him to deliuer it vnto

A tale worth the marking of a wicked Remembrancer.

hym that night, or the nert day at the furthest. Whiche ỳ Kings Remembrancer did not, either for that he was his friende, or had giuen him a reward, on whom the poore man complayned in his Bill: or else bycause the poore man gaue him not some reward, to remember him to the King. Whiche poore man came diuerse and sundry times to the saide Remembrancer, but he saide, that the King was not yet at leasure to loke on his Supplication. To whom the poore man saide, sir I haue little or no money to spende, and moreouer, I muse that it is so long ere the King loke on it, for he commaunded you, to deliuer it vnto him the same night, or the nert day at the furthest: what, saide the Kings Remembrancer, muste the King reade it when it pleaseth you: wel, said the poore man, I pray you deliuer me my Supplication againe, and I wil trouble you therewith no further: for to morrow I wil giue it vnto the Kings Maiestie my selfe. Then the Kings Remembrancer (being verie angrye) saide, thou shalt not haue it, I am put in truste, and it is my office to deliuer it, therfore thou shalt tarrie the longer. Sir saide the poore man, thoughe it be your office to remẽber the King of poore mens sutes and complaintes: yet it is more than youre office, to kepe mens Bils and Supplications from the King, that he shall not reade them. Then the Kings remembrancer saide, dost thou tell me my dutie? I will teache thee howe thou shalt controle thy Superiors: and therewyth he sent him to prison, commanding him to be closely kept, that none but ỳ keper of the prison should speake with him.

Sinqila Indeede that was ỳ nert way, to kẽp the poore man from his right, and the King from the truth: but how didde the poore man then: for he coulde haue no bodie to tell the King of his cale.

Omen. He did well ynough, for the King being of a good and perfect remembrance, within two or three dayes after, sayd vnto his said Remembrancer: why doe you not deliuer me the poore mans Bil or Supplication, that I gaue you to kepe such a daye: forsoth, said he to the King, I haue lost it: yea saide the King, you are good to be a poore mans Soliciter: why didde you

not

not tel me therof before I did aske you? then sayde he, I was afraide to tel your Maiestie of it, meaning to haue the poore man to make another, before your Grace shoulde haue knowen it. Then said the King, why got you not the poore man to doe so? then he saide to the King, I did neuer see him since. Then saide the King, the absence of the poore man, and your losing of his Supplication comming both so iumpe together, is not very wel to be liked. Then saide the Kings Remembrancer, it is lyke that he is agreede, with the partie that he complayned of, or else I should haue heard of him ere this. Then the King saide, it may be so, & it is verie like, but if the felow come to you bring him to me, ỳ I may know the cause of his cõplainte. And soone after the King changed his apparell, making himselfe like a seruingman, and went out at a priuie Postorne gate, and so enquired in the prisons, what prisoners were there, and so by talking with many of them, did vnderstand of this poore man that was kepte in close prison, and therevppon the King being like a seruingman, desired the keeper of the prison that he might speake wyth him: naye, sayde the Jayler, you shall pardon me: what apparell hathe he? sayde the King: and then the keeper tolde hym: whithe apparell the King remembred well, whereby he perceyued it was the same manne he loked for. Then sayde the King, seeing you wyll not lette me speake with him, tell me I praye you, at whose sute or commaundemente doeth he lye here, that I maye be suter to them for him? marrie saide the keeper, as farre as I knowe, one of the Kings Remembrancers sente him hither: God a mercie, saide the King, and now seeing I cannot speake with him, I pray thee be good vnto him, and I will goe aboute to release him: and the King then departed from the prison. And as soone as the King hadde conueyed himselfe priuily into the Courte, hee sente for the sayde poore manne, that was then thus kepte so in close prison (vnknowne to the Kings Remembrancer.) And when he came before the King, he tolde the King howe he was committed to prison, by the

Politike words to make the Remembrãcer not to suspect.

Kings Remembrancer, and tolde him the occasion therof: yea, sayde the King, if we shoulde committe poore mens causes to suche Remembrancers, and not loke to them our selues, the oppressors shoulde be remembred and the oppressed shoulde be forgotten: and the defrauders shoulde be defended, and the defrauded vtterlye impouerished. If we shoulde winke at suche wrongs, & suffer such officers, the poore wythin a while would rather lose theyr right than sue for their owne. Then the King bad the poore man keepe himself close in the nert Chamber, vntil he were called for.

A thing to be marked.

Suppla. If Kings, Princes, and Rulers should searche thus narrowly, as your King doth, they should finde some ỳ they put in trust in such cases, most deceiteful; whome they take to be faithful, and troublers and hinderers of poore suters, that are appointed to ayde and helpe them. But did the King remember his Remembrancer?

Omen. Yea the King remembred him so, that the Remembrancer did neuer forgette it as long as he liued. As soone as ỳ King had conueyed the poore man away, he sent for his saide Remembrancer, & saide to him: was the poore manne with you yet, whose Supplication you shoulde haue deliuered me? I neuer saw him since, saide the Remembrancer: do you not know, saide the King, him against whom he complayned in his Supplication? no truely, saide the Remembrancer. Then sayde the King, it semeth hereby that you neuer reade the poore mannes Supplication: are not you a fit man to be in this office, and to be a Rememberer for mẽs suites, & a Solliciter in their causes? Then saide the Remembrancer, if it like your Grace, I reade it, but I haue forgot it: it liketh me wel, said the King, that you did reade it, but it misliketh me that you haue forgotte it: you shall from henceforth be called the Kings forgetter, not the Kings Remembrancer. Then said the King, I feare leaste he against whom he came to complaine, hathe hurte him, killed him or caste him in prison. I thinke it is not so, saide the Remembrancer, for none I beleeue dare be so bolde to vse anye in such sorte, specially that come to sue to your Maiestie. Then

sayde

saide the King, if it shoulde be knowne, as it would hardely be hid, it would be more painful than profitable to them. But if any shoulde presume to doe so, saide the King, what were they worthie to haue? truly, said the Remembrancer, they are worthy, in my iudgement, to be whipped. I pray you, said the King, tel me one thing that I shall aske you, but lye not. Do you not knowe where the pore man is, whose Supplication I deliuered vnto you? No verily, saide he, I maruel why your Grace shoulde aske me the question: Because, saide the King, it may be, it is very like, that he did come to you to knowe an answere from me therof: if he had done so, as he did not, said he again to the King, that maketh not that I knowe where he is, or what is become of him. Yet if he came to you, saide the King, he might then tell you, that his aduersarie or oppressor hadde satisfied him or agreed with him: which if you should tel me, I shoulde be then satisfied, and thinke, that the man is safe and gone home. Then the Remembrancer saide, if I should now tell you any suche thing, then I shoulde be contrary to my former tale: for I tolde your Grace, that I neuer sawe him since, as I haue not indede. Then I perceiue, saide the King, you knowe not where he is: No indede doe I not, saide he. Now indede, saide the King, I beleeue you, for he is not in prison, where you thinke, but he is out of prison where you know not. Then the King called for the pore fellowe, and bade him come before him. And when he was come before ỳ King, then ỳ King saide to his Remembrancer. Doe you knowe this fellowe? at whiche time he saide nothing. If you be so forgetfull, saide the King, you are not mete to be a Remembrancer, especially to a King: this fellowe is more mete to be a Remembrancer than you, for though you haue forgotten him, he (I thinke) doth remember you. Yea, if it please your Grace, said the fellow, I remẽber him indeed, and know him too wel. It doth please me, saide the King, that thou doest remember him: but it doth displease me, that thou haste such a cause to remember hym. Now say you, said the King to the Remembrancer, can you not call this fellowe yet to your remembrance? well, because you are

Marke the Kings wordes.

so obliuious, here I discharge you, and you shall be my Remē-
brauncer no more. Though you remember not, that this fellow
required his Supplication of you, yet I truste you haue not for-
gotten, that you haue sent him to prison, where he should haue
lien stil, if I had not bene a better Remembrancer than you.
I muse who gaue you authoritie to caste poore Suters in pri-
son, that come vnto vs to complaine of their wrongs and in-
iuries: thoughe you, for youre pleasure commaunded him into
prison, I hope you wil not be angry, that I, for my pleasure
haue commanded him out of prison. Then the Remembrancer
fel down vpon his knees before the King. To whom the King
saide: Ah varlet, what heart hadst thou to imprison this poore
man, that before had great wrong, and to seke his vtter vndo-
ing that was almoste vndone? Howe durste thou presume to
shop hym vppe in prison to kepe him from me, whose liber-
tie was necessary to complaine vnto me? As long as Kings are
serued wyth suche, the wicked shall bee boldened to oppresse
the poore, and the poore will be afraide to sue for their owne.
If thou haste done thus to a poore man being a Subiecte, what
wouldest thou doe, if thou were a Soueraigne? You sayde to
this poore man, you woulde teache hym to controll his Supe-
riors: nowe I saye to you, that I will teach you to imprison
your Inferiors. Haste not thou obserued the wordes of Christ
well, whiche we with all our indeuour haue commaunded to
be kept? that is, Whatsoeuer yee woulde that men shoulde
do to you, euen the same doe you to them? Wouldest thou
be content to bee cast into prison, for suing for thy right, as thou
haste done to this man for complayning for hys due? the doing
of that to him, that thou wouldest not haue him do to thee, she-
weth, that thou arte no true Christian, but a Sathanist. Howe
subtilly wentest thou aboute to cause me to credite thee, when
thou saidst, that none durste be so bolde to vse hym so, when
thou knewest that thy selfe haddest so vsed him? But whereas
thou saidst, that none durste be so bolde as to doe it, nowe it
appeareth, that thou haste done that that none durst be so bold
to do: which argueth, that thou arte the boldest of all other, to

Worthy words of a King.

imprison

imprison poore men wrongfully. But seeing you haue beene so bolde, as to punish this poore man without a cause: then I trust I may be so bolde, as to punish you with a cause. And firste, for that you sayd, they were worthy to be whipped that should vse him so: according to your owne iudgement, my iudgement is, that you shall be whipped naked. And because thou hast lyed three seuerall times to me: therefore thou shalte not speake anye worde of nine moneths, that is, for euerye lye three moneths, & shalte all that while weare on thy sleeue an H. and an L. for a Hurtefull Lyar. And for that this poore man hath bene in close prison seauen dayes at thy commaundement: nowe thou shalt be kepte likewise in close prison, seauen yeares, (that is, for euery daye a yeare) at my commaundement. And afterwardes, during thy life, thou shalte weare on thy backe & bosome, these words: This was the Kings Remembrauncer, that imprisoned a poore man wrongfully, that complained of his wrong to the King. And further I iudge & decree, that this poore man shal quietly enioye halfe of al thy whole liuing during his life, for his wrongful imprisonment. And also I charge & commaunde thee, vpon paine of death, that thou shalt not come at any time within seuen miles of our Courte. And then the King rose vp & departed, & al his iudgements were executed & performed. And euer after, ỹ King had euery suters name writtẽ, in a litle note Booke that he kepte for his own remembrance: that if ỹ Remembrancers did not bring him mens Billes or Supplications, he might call for them, and remember them himselfe.

A wise iudgement of the King of *Manqsun.*

Siuqila. This worthy and famous fact of the King, made not only al other the Kings Remembrauncers after take heede, to remember to deliuer poore mens Billes and Supplications to the King, but also feared them to commit any of them to prison.

Omen. Yea surely, this the Kings seuere iudgement & handling of the wicked Remembrancer, wrought suche effecte, that neuer since any durst delaye poore mens causes and suites, neyther durst trouble them, for iustly complayning of any.

Siuqila. What order haue you for suche riche men as cruelly arrest and imprison their poore decayed debters, and are not

able

able to pay them that they owe them.

Omen. We neede haue no lawe nor order for suche, for there are none with vs that vse their poore debters so. Haue you any suche cruell and vncharitable men with you?

Siuqila Yea that we haue, and that no small number: and if you wil not beleeue me, if you were in our Countrie, you could not go at any time into any of our prisons (that are for indebted persons) but that you should finde such poore decayed prisoners there.

Omen. What vncharitable men are their Creditors, that wil suffer them to lye there, being not able to pay them? by being abroad, they might in time be able to pay them, either part or al: but by lying in prison, they bring them to pouertie, their wiues to penurie, and their children to miserie. Suche cruell hearted caitiffes belike meane not to haue Christe merciful vnto them at the laste daye, but make an accompte to be pinned vppe or imprisoned in the dungeon of Hel for euer. For surely, they that will not forgiue their poore brethren their smal debts, whiche they maye be able to paye: Christe will not forgyue them their greate and wonderfull debtes, that they are neuer able to pay.

Siuqila There are some so cruell and so vengeable wyth vs, that they had rather without any thing lette their poore debtors die in prison, than to haue halfe their due, and to delyuer them out of prison. It was my chance to be in a prison one daye, and I hearde a poore decayed prisoner (that once was very wealthie) saye with weeping teares, that he offered his creditors all that he had in the worlde, whereseuer they coulde finde it or haue it, to release him out of prison: desiring to haue no more lefte him but the very shirt on his backe, to couer his body withal when he shoulde be turned out of prison: but they woulde not take this offer, but kepte hym in prison stil.

Most cruel Creditors.

Omen. Those meant not to be the children of God, but were fully determined to be the darlings of the Diuel. If that poore man had bin with vs, he shold haue bin deliuered whether they woulde or not. It is maruel, that you haue no order for suche

cruel

cruell Cut-throates, especiallye seing the worde of God is so plentifully preached among you. It is a thing very needefull to be loked on.

Siuqila. Yes, our worthy and merciful Prince hath appointed Commissioners for taking order in the like, whiche if they execute diligently, it wil bridle the cruel, & pleasure the poore. But I desire you to tell me the lawe or order that you haue in this case.

Omen. I wil not let to do that. The nexte Courte after that any is arrested for debt, the partie that is arrested shal be brought before the Iudge of that Courte, who, if he confesse ỳ debt, and affirme that he is not able to pay it, bringing good prowfe & Certificate thereof, and the Iudge being credibly and truelye certified, that his creditor is wealthie, and well able to liue wythoute it: then the Iudge shal require and intreate the creditor to release his debtor, vntil he shal be able wel to pay him: which if the creditor refuse to do at ỳ Iudges request, then our law is, that the Iudge shal not onely haue power to release the prisoner, but also quite to discharge him of all the saide debte, wherefore the creditor did sue him.

A notable order for prisoners that are not able to pay their debts in *Mauqsun.*

Siuqila. A worthy lawe: For what Christian and charitable man can, or will loke to haue his debtes of any before they are able to pay him? then what godly riche man can once craue his debtes of them that are decayed and fallen into pouertie, whiche haue not to releeue themselues withall? therfore he that is wealthy or wel able to liue, and wil not release his poore debtor out of prison, vntil he haue wherewithall to discharge hys debt, is well worthy to be constrained to release hys debtor, & to lose all the same debte. But what if the partie that doeth arreast his debtor, be also fallen in decay by misfortune?

Omen. That being knowne to the Iudge, then the Iudge may require him to release him out of prison. But if hee deny the Iudges request, the Iudge cãnot release ỳ prisoner, neither yet acquit him of his debt. Yet if he wil not release his debtor, he shal sone be ridde out of prison.

Siuqila. Whiche way I pray you?

Omen. Our Gentlemen, rich men and Merchant men with vs, are so godly and charitable, that a poore man can not lye lōg in prison, but they among them will paye his debtes. There was one with vs did owe vnto an other fiue hundred poundes: and he, to whome he did owe al that mony, did lose all his goods by mischaunce: whiche fiue hundred pounds was all that the creditor had to liue on, besides he didde owe parte of the same, whereby he was constrained (thoughe very loath) to arrest his debtor, thereby to see if his saide debtor coulde make any friendes for the payment thereof. And within one daye after that the partie was arrested, it was noysed abroade, that immediately, certaine charitable riche menne payde the fiue hundreth poundes he oughte, to him that imprisoned him: and also they gaue him one hundred pounds more to helpe him withall. And so within two dayes after he was arrested, all his debts were paide, he set at libertie, and had a hundreth pounds home with him besides. Doe they vse the pore prisoners thus with you?

A rare releasing of a prisoner in *Mauqsun*

Siuqila. Nay softe there, they haue other needelesse businesse that requireth lesse haste. If any doe so with vs (especially so hastily and liberally) it is more than I knowe, and I thinke, more than the prisoners feele. It may be practised when I am dead and rotten, but I feare it wil not be vsed while I am aliue. Yet I am persuaded, that with vs there is more spente wickedly in a moneth, than wil release all suche pore debtors that are arrested in a yeare. Therefore, howe bewitched are they, that had rather doe euill, a moneth to bring them to Hel: than to do good a whole yere to bring thē to Heauen? If a poore prisoner should owe so much with vs, he were more like to rot in prison, than in such sort to be released out of prison. But now sir, I pray you tell me: is there any with you that make themselues Bankerupt before they neede?

Omen. Bankerupt, what meane you by that? we haue no suche with vs.

Siuqila. I meane such, as get mony and dyuers mens goods into their hands vpon credite, and occupy outwardly so honestly, that none would thinke they would deale deceitfully. Who

when

when they haue gotē as they thinke sufficient into their hands, and perhappes haue foure or fiue hundred pounds more than will pay their debtes, will kepe their houses priuily, and shut their doores closely, and so will make themselues as thoughe they were not able to pay their debts: whereby they wil driue their creditors (perhappes some of them to their vndoing) to agree with them bothe vppon dayes, and for a greate deale lesse than they owe them, whych when they haue done, will flaunt it abroade, and enriche themselues with other mens losses: and perhappes thereby will make themselues worthe a thousande pounds or two, & make their creditors worth little or nothing.

Omen. Nay, I am sure there are none such with vs, and I thinke, there are none suche among them that profesle Christe.

Siuqila I woulde there were not, but I feare there are to many suche.

Omen. If such a one were with vs, his képing of the house woulde not serue him, for I tolde you before, if any be not able to pay his debts, if he declare and proue the same to the Iudge, the Iudge will require his creditors to beare with him vntill he be able to pay them: and then, if the Iudge can not intreate them so to do, the Iudge hathe power to acquitte them of theyr debtes, excepte in suche cases as is before mentioned: wherefore they néede not kepe them from their creditors in their houses, nor otherwise absent themselues: but if one in suche case is able to pay his debts, & faine himselfe vnable, and make himselfe Bankerupt without néede, and be proued (whych our Iudges woulde some finde out) the Iudges shall compell him presently to pay euery manne his due, and if he haue sufficient left to liue on (as the Iudge shall thinke) besides his debts, then al his debts shal be equally giuen among the poore decayed men of the towne where he dwelleth: and if euer after he stande in néede, or woulde borrowe any money, no man shall lend hym any, for if they do, he shall neuer pay it to them againe, but it shall be paide to the Kings vse at the dayes of payment.

A good lawe in *Mangsun* for suche as make themselues Bākerupts without neede.

Siuqila I woulde they that make themselues Bankerupts with vs before they néede, & to hurt their honest creditors, were

handled in this ſorte: then honeſt men would be more willing to lende, and the craftie woulde not be ſo deſirous to borrowe. You tolde me at the firſt of an vnthankeful ſonne that woulde not knowe his own father, that the King worthily handled according to his deſerts: Nowe I pray you tel me, how do mens ſons commonly vſe their decayed Parents with you?

Omen. If Parents be decayed with vs, they̓r children are ſo religious to God, and ſo louing to their Parents, that with all their power they wil help and ayde them: and their children wil ſtriue among themſelues who ſhal help them firſt. And for confirmation thereof I wil tel you one rare example.

Stuqua. I beſeech you doe ſo, for I muche delighte to heare them, they are ſo ſtrange.

An excellent example of a louing ſonne to his father.

Omen. There was an auncient man with vs that was very wealthie, whoſe whole ſubſtance was in his houſe: for that he had a riche Shop very ful of wares, who hadde little owing him, and he ought as little himſelfe. This man hadde but one Sonne, whome he broughte vppe very wel in learning, whereby he came to be very wealthie, and might diſpend at the leaſte an hundreth poundes a yeare. He hadde an Office beſides that was as much worth or more to him, who was ſo godly and vertuous that God did maruellouſly bleſſe him: and he dwelt from his father a lone an hundred miles at the leaſt. It chaunced thorough negligence of a ſeruãt, that his houſe was burned, and al that was in it, whych was all the goodes he had: ſo that he had ſcant a coate leſte to put on his backe. Whych great miſchance and loſſe his neighbors bewailed: but preſently his godly and charitable neighbours did not onely comforte hym, but alſo brought him mony, clothes, houſholde ſtuffe, and ſuch other neceſſaries in great abundance, whych he vtterly refuſed, & in no wiſe would haue them, ſaying: I thank you moſt hartily, good chriſtian and charitable neighbors, I will not burthē you with any thing: for, though God, to trye me withall, hathe ſodainly impouerished me, as he didde Iob: yet I truſte he will prepare for me, (thoughe not ſo muche) as he didde for Iob. I haue a Sonne that GOD of hys goodneſſe hathe bleſſed wyth ſuffici-

ſufficient wealth, whom I haue brought vp as a Father ſhold bring vp his childe, which I hope, will vſe me as a child ſhould vſe his father. And as you haue bene readie to helpe me in thys great extremitie, ſo if any of you ſhoulde nede, I to my power wil be readie to relieue your neceſſitie, and then he toke hys leaue of his neighbours, with ſimple clothes, ſufficient to kepe hym from the colde, and ſo he went forwarde towardes hys Sonne.

Siuqla. I hope he vſed not his father when he came to him, as he that was of the Kings counſayle, that woulde not know his Father.

Omen. No, he vſed him a little better than ſo, as you ſhall perceiue by the Sequele. This auntiente man thoughe it were painefull vnto him, at laſt came to his Sonnes houſe, where he founde the dores ſhutte: becauſe it was ſomething darke and within ỹ Euening: and through his knocking one of his Sons ſeruauntes came to the dore, which when he hadde opened, he aſked the olde man what he woulde haue, and with whom he woulde ſpeake: who aunſwered againe, I woulde very gladlye ſpeak with your maſter, my maſter, ſaid he, is now at Supper, therefore he is not at leaſure to ſpeake with you. I praye you tell him (ſaide the olde man,) that here is a pore man come to ſpeake with him from hys father, and then I thinke he wil eyther come or ſende for me. And then he went to his maiſter and ſayde, ſir there is a pore olde man at the dore, that wold faine ſpeake with you, he ſaith he is come from your father: bid hym come in ſaide his maiſter, that he may Suppe with me, and after Supper I will talke with hym. Then the olde man hys father came into the Parlour, where his ſonne was at Supper, whom as ſone as his ſonne ſawe, he knewe him, wherewith he roſe out of his chaire, and kneeled downe, and aſked his Father bleſſing: wherat his father coulde not refraine from weeping: then ſaide he, father I beſeche you weepe not but reioyce, with me your only ſonne, the ſighte of you reioyceth me more than any treaſure on the Earth. I thoughte ſonne, ſaide he, you would not haue knowne me in this coate: we ought, ſaide hys

sonne, to knowe the garment by the person, not the person by the garment: therfore though your cote be chaunged, your countenaunce is not chaunged. Oh sonne saide his father, not long since I was welthy and able to helpe my friends: but nowe I am so poore that I am not able to helpe my selfe, and then he tolde him what mischaunce he had. Wel father saide his sonne be patient, and thanke God for al: but where you say, ỹ you are so poore that you are not able to helpe your selfe: that I truste will proue shortly not to be so. With that his Son fell vppon his knées, and desired his father to graunte him one thing that he woulde require at his hande. Alas sonne saide his father I am not able to graunt you any thing, father sayde hys sonne, that that I woulde aske of you you are easilye able to graunte, therefore I will not leaue knéeling vnto you, vntill you haue graunted me my petition. Then saide his father, rise vp sonne, and knéele no more, for I will graunte it you, séeing you saye I maye easilye doe it. Then saide his sonne, from thys time forwarde I giue you frélye all my goodes and Landes, that I haue in the World, and that you shal possesse and enioy them for your own, and that it shall be at your choice to giue and to bestowe them where you liste. Which when his father heard, he was astonied. Sonne saide he, that is too much for me, a small portion thereof shall serue my turne: father said his sonne, I truste you will not go from your grant, thus it must be, it shal be none other. Well son, séeing there is no remedie, I will take it vpon me, but if I had thoughte that this woulde haue bin your requeste, I woulde not haue graunted to perform it. Then his sonne made freshe and fine clothes to be putte on hym, and a faire Gowne vpon his backe, and did place him in his chayre at the vpper ende of the Table, saying, oh father howe doe I reioyce to sée you maister of this house, you said euẽ nowe that you were so poore, that you were not able to helpe your selfe, but nowe that is not so, for I am sure that you haue ynough for youre selfe and your friende. And hys sonne desi-

Few sons wil aske such boonds of their fathers.

red

red the Gentlemenne that were with him at Supper, to make much of his father, and so they did.

Siuqila. Howe did the Gentlemans wife like of this liberal gifte, thathir husband gaue to hys father? did she not frowne at it I pray you?

Omen. As she was very glad of hir husbandes fathers comming (thoughe he were poore and beggarlye) so she was moste ioyfull, when she saw that hir husbande had giuen his father y that he did.

Siuqila. Manye Gentlewomen with vs would haue frouned on their husbandes halfe a yeare after (perhaps as long as they hadde liued) if they shoulde haue entertayned their poore father in this order, and giuen theyr father in lawe such a liberal gifte. I will not say, but that there be manye with vs, that vse theyr fathers reuerentlye, and doe relieue them well in theyr necessitie: but I neuer heard of any, (and I feare I neuer shal, but of this one that dwelt in your Countrey of *Manqsm*) that thus vsed their father, either in pouertie or prosperitie. I perceiue the children with you, doe maruellouslye obey, loue, and helpe their parents. Do the seruauntes also reuerently behaue themselues to their maisters, that brought them vp, and succor them if they come to pouertie? Marke this.

Omen. You may be most sure they do. If a man shoulde fall in decay with vs, that hath brought vp Prentises or Seruants, if anye of those seruants be then wealthy or able to helpe them, as soone as they heare that their laide maister is decayed, well is he that firste may helpe and relieue him: yea they are so earnest in helping their decayed maisters, that one hathe bene at great contention with another therfore, and haue gone to the lawe about it. Few seruants do so.

Siuqila. I haue liued a good while, yet I neuer heard, that anye with vs went to the law about any such matter. Can you shew me any example therof?

Omen. Yea that I can a hundreth, but one shall suffice, whyche I meane to tell you. There was a very rich occupyer

vecupyer, or rather a Merchant with vs, that hadde brought vp diuerse Prentises, whereof especially two of them, were not only diligent and obedient, whilest they dwelt with him, but wared very riche after they began to trade for them selues. It chaunced after, that their saide maister (through great losses on the Sea, and through euill creditors) was marueilously decayed and brought to greate pouertie, who escaping the Sea very hardly, came home, and thinking then to giue ouer and to meddle no more with suche Worldlye affaires (not shewing outwardly the bare case he was in) sodainely solde all that he had, and paide all his debts therewith, which being paide, there was nothing remayned for him to liue on: he solde his house also to pay his debts withal, wherin he had not past a moneths respite to dwel: whose bare case these two seruaunts that were so riche vnderstode wel ynough, whereof one of them went in a morning vnto him and saide thus: sir, I vnderstande that you are in more want than you make shew of, I haue learned that you haue like a good man paide al your debtes, notwithstanding the great losses you haue had of late, whereby you haue left youre selfe little or nothing to liue on. Besides that, you haue solde your house you dwell in. And seeing it is so, I am readie to bestowe halfe the goods I haue on you, which I hope is so much, as will make you occupie freshly againe. You were my good maister and brought me vp, in this rich trade that I nowe doe vse, whereas if you hadde not shewed me, learned me, and otherwayes helped me, I coulde not haue gayned this I haue gotte. Besids that, you of your goodnesse gaue me an hundreth pounds to begynne withall, whiche in the meane season, to helpe you in your neede, Ioe I haue brought you. Vnto whom his maister saide, I thanke you for your good will, but I will neyther take halfe your goods, whiche most curteously you haue offered me, neither the hundreth pounde that you now proffer me. For the truth is so, I am fully bente and determined, (from whiche I will not be perswaded) to giue my selfe to prayer and a quiet liuing, so that I will not from hencefoorthe trouble my self with anye Worldly trade. Then, sir saide he, because you are thus

bent

bent, I will perſuade you no more to the contrarie, but ſeeing you haue refuſed my firſte offer, I moſte hartilye deſire you to take my ſeconde proffer, whiche is, as long as you liue to take your bourding, lodging, & finding in my houſe: and of this one thing I aſſure you, you ſhall fare no worſe than my ſelfe, nor lye no worſe than my ſelfe. Then ſaide the decayed Merchauntman, God wil bleſſe and proſper ſuch as you, that haue ſuch care of your maiſters that brought you vp: I thanke you for your gentle offer, it may be that I wil take it, but as yet I will not certenly promiſe you. Seing you wil not, ſayd his ſeruant, at this time graunt mée, I beſeeche you yet promiſe mée nowe (that before I ſpeake with you againe) none other herein preuent mée. That I will, ſayde the decayed Merchant. And ſo they departed.

Simpla. It will be a good while ere a decayed Mayſter wyth vs haue ſuche an offer at anye of hys ſeruaunts handes. It was maruell if his other enriched ſeruaunt did not come to him and offer him the like?

Omen. In deede the next day after his other ſeruaunte came to him as you iudged, and offered to him as muche or more, whome he thanked heartilye for hys gentleneſſe, but at that time he would not promiſe him to take his finding and lodging of him: ſir ſayde he, if it pleaſe you to promiſe me nowe to take your borde, your lodging, and apparell of me during your life, I will giue you beſides euery weeke halfe a Crowne in youre purſe, to ſpende or doe therewith what you liſte, whiche you ſhall haue alſo as long as you liue. I am muche beholden to you, ſayde the decayed Merchaunte man, for this youre greate curteſie: I haue not a little cauſe to reioyce that I haue brought vppe ſuche a ſeruaunt, but I pray you to pardon me, for as yet I cannot promiſe you: ſeeing you wil not doe that, ſaide he, I pray you thē grant me that none other ſhall allure you frō me before you tell me of it, whereat the decayed marchaunt ſtayed a litle, remembring his promiſe to the other: you neede not ſtay at this ſayd the ſeruaunt, therefore I beſeech you let me craue ſo much at your handes. I am contente ſayth he, I will not pro-

miſe to be with any before I haue tolde you therof. And when he had that aunſweare of him, he toke then his leaue of him.

Siuqila. A man would haue thought if he had not knowen the matter, that they had ſued for ſome great commoditie to themſelues, they were ſo importunate: but I wold faine know who got him at the laſt.

Omen. If you wil giue eare a little you ſhal know. Within two or three days after, he ỹ was firſt with him came to him again, & was very earneſt in hand with him to graunt him hys requeſt. To whō the decayed Merchāt man ſaid, I would fain promiſe you, but I am bounde ỹ as yet I cannot, howe are you bound ſaid he? I may not promiſe you ſaid his maiſter, before I haue told another therof. I beſeech you tel me who is ỹ ſaid his ſeruant: ſeeing you wil néds know, ſaid his maiſter, it is ſuche a one your neighbor, ỹ was once my ſeruant as you were. Thē I perceiue ſaid he, ỹ he would haue you with him, yea in déede would he, ſaid his maiſter. Wel ſir ſaid he, I truſt you will not be with him, & refuſe me, though perhaps he be ſomthing more able than I, yet I truſt he ſhal not finde nor vſe you, better thā I. Wel ſaid the decayed Merchant man, I knowe not what I may do, I meane to take one of your offers, becauſe you were my faithful ſeruants, but haſtily to do it I am much in doubte, for ỹ therby I ſhould diſpleaſe the one of you, then ſaid his ſeruant for as much as you can not promiſe me at this time, I beſeech you yet to do thus much for me, as to promiſe none other theſe ten dayes following. This I am content to grāt you, ſaid his maiſter, whereof aſſure your ſelfe. And then for that time they both departed. The nert day following this ſame man that had his graunt for ten days, got out a proceſſe, and cauſed it to be ſerued on the other that was his felow, and ſeruant to the ſaide decayed Merchant, whereby he was to appeare before ỹ Iudge ỹ nert day following, who maruelled what matter he could haue againſt him, wher vpō he appeared before the Iudge, at whiche time ỹ Plaintiffe was there alſo. And thē ỹ Plaintiffe ſaid: my Lord ſuch a mā was my maiſter, whō I found very good vnto me, & whō I am bound to loue and obey as long as I liue: who

though

though he was once very rich & welthy, is now by mishap falle in decay, which allone as I vnderstood, I wēt vnto him, & pr offered him of my goods to help him w̄al as I thought good: but he refused it, & in no wise wold haue it, saying ꝑ he wold giue ouer toyling in ꝑ world, & giue himself to quietnesse & prayer. Thē I offred him meat, drink, cloth, lodging, & al other necessaries during his life, which he thanked me for, but he would not thē promise to take my offer, & since I vnderstand, that he would haue taken my offer, but this man (whom I haue caused to appeare before you) hath since gone about to prevent me, & would allure him out of my hands, to be with him. This my Lord is ꝑ very matter ꝑ I haue against him. This is a very strāge and a rare sute, said the Iudge, how say you said the Iudge to ꝑ other, haue you practised to get this his decayed maister from him, and to be with you at your finding: no my Lord said he, I neuer went about to allure him frō him, for I protest before your honor, ꝑ I neuer knew ꝑ this man was desirous or went about to haue him, before he himselfe now told it. Therfore therin he burtheneth me wrong: marrie I must needs confesse, ꝑ I haue offered him both my goods, which he hath refused, & his meate, drinke, clothing, and lodging, and al other necessaries belonging to him during his life, as this mā hath done: which to do I haue as great cause as he hath, for I was his seruant, as wel as he, & therfore I hope I haue not deserued to be euill spoken off, for relieuing my good maister in his necessitie, for al ꝑ I haue I haue got through his bringing of me vp, & by ꝑ trade ꝑ he taught me, therfore next vnder God, I am most bound to him. Wherfore my lord, al this being truth ꝑ I haue tolde, I trust I haue neither offended this man nor any other. I must needs say this, saide the Iudge, that he was both a verye good maister to you, and you liue your selues as moste true and faythfull Seruauntes to hym: no doubt GOD hathe, doeth and will, prosper your dealings for your carefulnes and loue, that you haue to your maister, I cal him your maister because he was youre mayster. Yea my Lorde, saide they bothe, and we will take him for oure maister as long as we liue, and vse hym as our father, whiles

the breath is in our bodies: wel said the Iudge, I perceiue you both wouldye faine haue him, yet one of you is like to go without him. But though you seeme to contende to haue him, doe you thinke he will be contente to be with one of you? yea my Lorde sayde the Plaintiffe, he tolde me so himselfe, but he is loth to promise eyther of vs, bicause he thinketh thereby to displease one of vs. Then saide the Iudge, it were best that he were here himselfe, and so he did sende one for him, who by and by came vnto the Iudge: howe saye you, saide the Iudge, here are two whiche were once your seruauntes, that are very desirous to giue you your keeping, and other necessaries as long as you liue, whereof I thinke you are not ignorannte. No my Lorde saide the betrayed Merchant, they both I thanke them haue bin very importunate to haue me wt thē, & I wouldye very faine be with one of thē, but they loue me both so wel, & I fauour them both so muche, that I cannot tel which of them I may chose to be with all: no said the Iudge that is maruel, but wil you be cōtente saide he, that I shall rule the matter? yea my Lorde sayde he, with al my hearte. Then saide the Iudge I hope to make a quicke dispatche of this matter. But my Lord, said ỳ Plaintiffe, I beseech you heare me first, what I can saye for my selfe: say on, saide the Iudge: I muste confesse, saide he, that we were both his seruaunts, but I was the first that offered him this offer, whiche my maister can not denye. I muste needes confesse that said his maister, then saide the Iudge, howe long was it after that you hearde of his betraye, that you offred him this? forsoth my Lorde, saide he, the nexte day after. Then saide the Iudge to the Defendant, howe long was it after ere you offered him this gentlenesse? within two houres after at the furthest said he. Then saide the Iudge to the Plaintiffe, though he came after you, yet he made more spede than you: then saide the Defendante, my Lorde, I beseeche you consyder, that I was my Maysters seruaunte before he was: yea my Lorde saide the Plaintiffe, but I was his seruaunte longer than he was, & also I think my maister did more for me, thā for him, for he gaue me a. C. l. at my first setting vp, for my self, therfore

A straunge kind of pleading.

I am more bound to do for him thã he: Yea but saith ỳ Defendãt, my good Maister was bound for me, for 500. ℔. in wares, which I borrowed at my beginning, & gaue me also. 100. Marks in money, which was my chief making: & therfore he did more for me than he didde for you, wherefore I am more bounde to doe for him. Then saide the Plaintiffe, I haue offered to finde him as long as he liueth, and to fare, goe, ly, no worse than my selfe: so haue I done, saide the Defendant, and I wil keep him as well as you for your life. Besides that (my Lorde) I haue offered to giue him weekly half a Crowne as long as he liueth, to put in his purse, to spend or vse as he listeth. Then sayd the Plaintiffe, I wil giue him a Crown to put in his purse weekly as long as hee liueth, and let him do withal what hee list. I wil giue him a Noble, sayd the Defendant, rather than I will lose the company of my Maister for mony. No more, said the Judge: do you offer this of spight that you haue one to the other? or for zeale and good will you beare to your Maister? Then saide the Plaintiffe, I owe this man the Defendant no euill will in al the worlde: but I offer this to my good Maister, of pure zeale and loue to my Maister. And I, said the Defendant, doe owe this man that hathe caused me here to appeare, no manner of mallice: but this that I haue proffered to my Maister, is onely of Christian charitie and pure loue to my Maister. Well, saide the Judge, for that this your louing Maister is very willing to be with one of you, and bothe of you are willing to haue him. I will knitte vppe the matter in briefe. But firste tel me, how farre dothe one of you dwell from another? Forsoth, said they, we dwell wythin foure or fiue houses one of an other. Is there neuer a preatie house betweene you, that is emptye or to lette? Yes, my Lorde, saide the Plainetiffe, a freend of mine hath one almoste betweene vs both. To whome the Judge saide: wyll he not let it, thinke you? Yes I am sure, saide he, to whome I liste. Then I doe awarde, saide the Judge, that both you shal hire the same for him to dwell in, and shall pay the rent therefore equally, and you shall furnishe hys house with all thinges necessary for him, & he shall be at meate and meale with one of

Marke this Iudgement.

you one weeke, and with the other another weeke, and you shal find him clothes necessary for him equallye betweene you, and when he listeth to dine or sup at home, you shall sende him victualles, as doth appertaine for him: and moreouer, because you haue offered it him, you shal giue him weekely, as your turne commeth, a Crowne, to vse and bestowe as he listeth: and all this you shal do as long as he liueth: and if eyther of you die before him, then the other that shal be aliue, shal be at al the charges for the finding of him, as ỹ one of you before desired. With which iudgement the decayed Merchant was well liked, the Plaintiffe and Defendant bothe well pleased: and the Iudge therefore of euery one praised.

Siuqila. I neuer knew of any that wente to lawe for suche a matter: I haue heard of some that haue arrested their Maisters that brought them vp, & that taught thẽ their trade to liue by, yea, and perhaps rather vpon a pretended malice, than vppon any good occasion. Sir, I am very desirous to knowe whether you haue many prisoners with you, or not?

Fewe prisoners in *Mauqsim.*

Omen. We haue very few or none, for it is a very hard matter to find wỹs any traytors, murtherers, or fellons, they fear God so muche, obey their Prince so duetifully, and loue one an other so wel. And if any be imprisoned, it is decayed debtors, (not wicked doers) that through misfortune are impouerished, who cannot long be imprisoned, as before I mentioned.

Siuqila. Indeed, as you say, you haue ỹ charitablest people wỹ you, for helping of poore prisoners, and for paying of their debts that euer I heard.

Omen. I wil tel you of as strãge a releasing of a prisoner, as hath bin in your coũtry I beleeue, if you wil be cõtẽt to heare it.

Siuqila. Yes that I wil with al my heart.

Omen. It is a very cõmon thing with vs for men to visite ỹ prisons, & to vnderstãd ỹ cause of their imprisonment, whereby according to their abilitie they maye finde meanes to release them.

Siuqila. It is not so cõmon with you, but is as rare with vs.

Omen. And on a certaine day, it was two mens chaunces to

méete at one time at one prison, to visite what prisoners were there: and the keeper answeared them, that then there was but onely one in prison, whiche when they heard, they earnestly desired the keeper, that they mighte speake wyth hym. You shall with a good wil, saide he. And so they bothe went vnto the prisoner, whome they asked, how long he had bin there: the prisoner saide, I haue bin here yet scant a whole day: wherefore do you lye here, saide the one of them: Forsoth, saide he, for debt, and that is twentie pounds, whych I am not able to pay, yet I was once within this tweluemonth, worth an hundred pouds, and all my debtes payde: but throughe Gods good prouidence, not by mine owne negligence, I am nowe not worth a groate: wherefore I thanke him as muche, as thoughe I were as rich as I was before. What is he, (saide one of the charitable men) that keepeth you in prison? a very honest man, saide he, who, throughe necessitie is vrged to do it, in hope, thereby to get some of my friendes to pay him, thereby to release me. Haue you any friends or kinsfolks that dwell nigh here, saide one of them, or that knoweth of this your imprisonment? No truely, saide ỹ prisoner, but within a hundred miles I haue suche friendes, I hope, that woulde quickly release me, if they knewe of it. Wel, saide the one of them, if your friendes were here, they shoulde not néede to trouble themselues aboute the deliuering of you, for I will pay youre debt, and release you out of prison: therefore tel me his name, saide he, and where he dwelleth, to whom you owe ỹ mony, for I wil not dine before I haue paid him thy debt, ỹ he may release thée. No, saide the other, you shall not pay his debt, for I wil pay it for him: you shal not, saide the other, for I was within the prison dore before you. And thus they were at contention one with an other, whiche of them should release the pore man out of prison. And when the prisoner had told thē where his creditor dwelled: then he that was firste within the prison dore, was going to the creditor to agrée with him, and to paye him the prisoners debte: which when the other saw, he would néedes go with him also, saying, that he woulde release ỹ prisoner. And for that he is my friend, saide he, I knowe at my

A strange example of one that went to the lawe, about the releasing of a prisoner.

desire

desire he will take my money before yours. Yea, said the other, I wil haue a remedy for that, & he seeing an Officer there at the prison dore, said, I pray thee arrest this man at my sute for such matter as I haue againste him: and that he maye appeare this day in the afternoone before the Iudge. And when he had giuen him his fee, he departed thence, and then the Officer arrested hym by and by, and tolde him it was at the sute of such a one. Wel, saide he that was arrested, I wil putte in sureties for my appearance: and so he did.

Siuqila. I thinke fewe Sergeantes with vs can saye, that euer they arrested any in suche a case: But did he appeare before the Iudge at afternoone?

Omen. Yea I warrant you. At whichs time the Plaintife met him, who saide then vnto the Iudge: my Lorde, it was my chaunce this day to goe to a prison, where I found but only one prisoner, who lyeth there for twentie pounds debt, whiche prisoner I woulde haue released, and paide his saide debte to hys creditor, but this man whome I haue caused to appeare before you, woulde not suffer me, for when I was going vnto him that imprisoned the poore manne, he saide he woulde goe to him, and discharge the prisoner, wherein me thought he offered me great wrong, to take that charitable worke out of my hand that I was determined to do.

Siuqila. But sauing your tale: me thinke, that he hadde no lawfull cause to arreast him in this case.

Omen. You thinke so: but it is as lawefull with vs to sue a man for preuenting him of a charitable deede, as it is lawful for a man to arrest one with you for preuenting him of any worldly commodity. And when he had told his tale before the Iudge: then the Iudge asked the Defendant, whether he came oute of his house, purposely to release a prisoner, or not? and he sayde, yea. Did you so too, saide the Iudge to the Plaintife? Yea, my Lorde, saide he, that was the onelye cause why I wente from home. Then the Iudge said to the Defendant, was this Plaintiffe within the prison gates before you? My Lorde, saide he, I muste needes confesse that: but I followed hym immediately.

Then

Then the Iudge called them to him one after an other, and examined thē priuely, at what time they were first minded, to go visit the prison, thereby to release a prisoner: & he that was first in the prison said, that the night before, he was fully determined to do so the next morning as sone as he was risen: the other being defendant said, that when he was readie deuising what he were best to do, he thought he could not go about a better worke than to visite the prisoners, and to helpe to release such as were there, ỳ were not able to release themselues. Then said the Iudge, you are both charitable & godly men, you striue to do well, where as many striue to do euil. But for asmuch as you are both willing, to shew a great déede of charitie of the powre prisoner, and that one of you wil néedes paie his said debte of twentie pound: my Iudgement is, that you that are the plaintife, partly for that you were first within the prison dore, but chiefly for that you were first determined to visite the prison, to do suche a charitable worke, that you shall paie the said twētie pounds to his creditour, thereby to release him out of prison. And further, because you that are Defendant, were so desirous to paie the same for him, and to release him: therefore I decrée that you shall giue the said powre man, when he is released out of prison, twētie pounds also, to helpe to maintaine & succour him withall, for that I vnderstand he hath nothing to liue on: for it is as charitable a déede, to relieue powre men (that can not tell how to liue) when they be out of prison, as to helpe to release them out of prison. For many are driuen to liue more hardly out of prison, than in prison. With which iudgement, these two charitable men did greatly reioice, and were meruelously well contented, and therewith the Iudge arose and departed. Note this Iudgement.

Siuqila. If you had not tolde me this tale, I would haue said it is Too good to be true. Truly your customes are so cōmendable, your lawes so profitable, your Iudges so iuste, & your storyes so straunge that I can not almost be wearie to heare them. Their are many olde men in our Countrie, but

I beléeue the oldest of them all did neuer heare of any such sute before a Iudge, and that more, I thinke they neuer shall. But whereas they striue thus with you, who shall soonest release poore menne out of prison, there are many with vs that contend, who shall kéepe them longest in prison.

At the last day when Christ the generall releaser of all prysoners, shall sende the mercifull to heauen, and the vnmercifull and the harde harted cut throtes, to everlasting fire, from whiche none shalbe able to release them: then they will be sory that they kepte their poore brethren in prison. For if Christe will sende the vnrepentant to Hell, that doe not visite the poore prisoners that are imprysoned by other: it is not like he will sende them to Heauen that thrawe their poore brethren in prison, and mocke cruelly kéepe them there, suffering them to hunger-starue, and dye.

Omen. I trust there is none suche in suche a Christian countrie as yours is.

Siuqila. As you trust there is none suche, so I would to God there were none such. But whosoeuer are such, I am sure once they will repent that they haue bene suche. I pray you sir, are the Gentlewomen with you very charitable to the poore?

Omen. For charitable almes, and for succoring of the poore, they exceede generally all the Gentlewomen in the worlde.

Siuqila. Surely we haue many godly and vertuous Gentlewomen with vs, but many are a greate deale more giuen to prampe vp themselues, than to shewe mercie and pittie on the poore.

Omen. I will tell you such a thing of thrée Gentlewomen of our countrie, that I thinke you neuer heard the lyke done since you were borne, by thrée of yours: So that you will heare it.

Siuqila.

Siuqila. We bolde I will heare it, if it were an houre long.

Omen. It chaunced that three Gentlewomen in the cole of the euenyng did walke abroade in the fieldes for their recreation, and within a quarter of an houre after, they espied a young chylde sitting by it selfe, weepyng, but they sawe no bodie with it, and immediatly they all three ranne towardes it as faste as they were able for their liues, that no Gentlewoman with you woulde haue runne any faster, if it had bene to saue all the liuing they had. But one of them, that was at the firste behind, came first to it and catcht holde of it, saying, for asmuche as this pure childe hath neyther mother, nor other keeper here, that I can see, I will haue it and keepe it, for I haue wonne it by the lawe of running. Then one of the other Gentlewomen sayde, you shall not haue it, for though you are swifter than I, whereby you did out runne me: yet I was the firste that ranne towarde it, therefore I ought to haue it by right. Then spake the third Gentlewoman, though the one of you by swifte running haue gotte it, and the other by running firste would haue it, yet I sawe it before any of you, and haue taken as great paynes in running as eyther of you, therefore neyther of you shall haue it, for I will haue it. Well, sayd the Gentlewoman that had it, pleade you your title, and I will pleade my possession: for I assure you, you shall winne it by the Lawe before you shall haue it. Well, sayde one of the Gentlewomen, I will not take it from you by force, but I tell you truely, I will haue it, or else the Lawe shall sayle me. Then saide the thirde, I assure you I will haue it, if the Lawe will gyue it mee. Then the Gentlewoman that had it saide, wee maye goe to the Lawe in a good cause and offende not. But as it would grieue mee to keepe it and after by Lawe to lose it: so it woulde not muche please you to spende your time in the Lawe aboute that you shall neuer obtaine, but if you will needes prosecute the Lawe agaynst me, I muste defende my cause aswell as I

A strange example of three Gentlewomen

ranione thing I comforte my ſelfe withall before we begin, the Iudge will not be partiall, but Iudge vprightly. Then ſaide one of the other Gentlewomen, I truſt you will not be angrie with me, for going to the lawe with you in this caſe: neyther with me I hope, ſayd the other Gentlewoman: no ſaide ſhe I will owe you neuer the more euill will, for if one may be angrie and ſinne not, then we may go to the lawe and hate not.

Siuqila. Such a matter by the Lawe I beléeue was neuer tried in our countrie: but did the other Gentlewoman ſue hir for this poore childe, I pray you tell me.

Omen. I in déede did they.

Siuqila. It had bene reaſon, that firſt they ſhould haue aſkt their huſbandes leaue therein.

Omen. They that haue no huſbandes, néede aſke no leaue of their huſbandes: they were all three widowes.

Siuqila. Perhaps they had no children of their owne, & that made thē the more deſirous to bring vp this poore foundling.

Omen. Perhaps that would haue bene a meane to make your Gentlewomen to haue done ſo. But I aſſure you, fiue children were the feweſt that any of them had. The next day (becauſe they woulde not prolong time) the other two ſeuerally by proceſſe, ſummoned this Gētlewoman that had the childe, to appeare before the Iudge the next day after: who appeared accordingly, againſt whome they had put in their billes of complaint, wherein eche declared for themſelues aſwell as they could. Whoſe billes when the Iudge had well peruſed, he ſaid, ſurely this our Coūtrie of *Manqſun* hath ſuch ſutes in the Lawe, as I thinke no Countrie hath beſides: I pray you Gentlewomen ſaide he, do you ſue this Gentlewoman of ſpite and diſdaine that ſhe kéepeth the childe from you, or of a Chriſtian and charitable loue that you haue to do ſuch a godly déede? Truely, ſaide the one of them, I do it onely of Chriſtian charitie: and the other ſaid, I do it of pure loue that I owe to the poore member of my maiſter Chriſt. We do it not for want of children, for we both haue good ſtore

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of children of our owne. And so haue I also, saide she that had the childe, wherfore my desire is, only to keepe it for the loue that I owe to God, and for the zeale I owe vnto the poore friendlesse childe. Well, saide the Iudge, I perceyue you claime the poore childe by your first comming to it, and by taking it into your possession, which is a good point for you to pleade by, seeing neither of them before had any title in the childe. My Lorde, saide shée, I hope it will rather helpe than hinder me: for the trueth is, I was so earnestly affectioned to haue the child, that I did run with all the indeuor I coulde, whereby it was my good happe first to take holde of it, and so I toke it, and since I haue kepte it. It appeareth, saide the Iudge, that you were desirous of it, or else you woulde not haue runne with such a good will: and then the Iudge saide to one of the other Gentlewomen, you claime to haue title in the childe, for that you were the first of the three that beganne to runne towardes the childe: it séemeth that you were desirous to haue the childe, or else you woulde not haue prealled to haue runne first of al towards it: But for that this Gentlewoman was behinde you, and then did out runne you, being muche grosser than either of you, whereby she was the more vnable to runne, whiche in euery mans iudgement, shoulde rather haue made hir come behinde, thoughe she had béene before, than to come before, being behinde: therefore I must néedes gather, though you were very desirous to haue the childe, yet she was most earnest to haue it, for that she toke the moste paine therein, in that she did out-runne you both, whereas there was greate odds that both you should haue out-runne hir. And whereas you (saide the Iudge to the thirde Gentlewoman) doe claime the childe by firste seing of it, that maketh more against you than with you: for you had such aduantage by firste séeing of it, that thereby you mighte haue bene a good waye before either of them: and for that you are moste slender of the three, and therefore more apte to runne, you muste néedes haue bene firste of all at the childe, if your desire to

Such cases are not common.

Marke the wordes of the Iudge.

haue it, had bene as earnest as your pretence is great, for you running before they knew, must needes be at the childe before they coulde. And moreouer your comming lagge or behind them both, your seeing it first, and sleder making considered, sheweth manifestly, that you ranne rather for companie, than for the child, or to get you good credit by running, which you might haue lost by tarying. These are reasonable coniectures, yet there may be priuy impediments that I know not of. Wherefore Gentlewomen, as I feare I can not please you all, so I woulde be loth to displease any of you. I trust none of you would haue me to deuide the child among you, as the harlot that was not the right mother, would haue had King Salomon to do: for your desire is, to haue it to preserue aliue, but ỹ wicked harlot for spite wold haue had it killed. Yea my Lord said they, we desire to haue it nourished not spoiled, & fostered not famished. Then sayd the Iudge, coulde you find no body nye it, I muse howe it came there: my Lord sayd she that had the child, this morning early I sent two of my men to search the fieldes, & not farre from the place where we found the childe, they espied where a poore womā was dead, but of what disease I know not, she was not killed, for there was neither wounde nor stroke to be found on hir, which poore woman was the very mother of this child that I haue, for they tried that, not only at the next towne, but also that she had two young children more, which woman was a widdow. So that those her two children haue neuer a father to releue them. Where are the two children said the Iudge? forsoth, sayd the Gentlewoman, they be in that towne, my men know where they be, for they did see them: what became of the dead woman said the Iudge? the men of the same towne where she dwelled caused hir to be brought thither, and finding that she dyed of Gods visitation, they buried her. Well sayd the Iudge, God hath so wrought, that where perhaps I shoulde haue displeased some of you, nowe I hope I shall please you all: therefore this is my Iudgement: you Gentlewoman that

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toke such paynes in running, whereby you first toke holde of the Childe, shal haue the same Child to keepe, according to your desire, which I trust you will bring vp, as you will do your own. And for ỳ both you so fain wold haue had the Child, you shal haue the other two Children between you, that is, either of you one: And thus you three rich widowes, shall keepe three Childrẽ of one poore widow. How say you, saide the Judge, are you pleased herewith? yea my Lorde said they, and we reioyce at your wise and godly iudgemẽt: How say you, Siuqila? doe Gentlewomen vse to sue at the Lawe in this order with you?

Siuqila. No, nor I thinke in few places else, if it is possible if three Gentlewomen with vs had found a fine little Puppie, or a pretty Spaniel, it maye be that they woulde haue gone to the Law one with another rather for that, than for a poore motherlesse or Friendlesse Childe. I truste ours Courts wil not be cumbred with such causes, nor our Iudges troubled with any such sutes. Well me I pray you sir, what giftes with you, procure the greatest friendship, or get the greatest reward?

What giftes are best accepted in *Mangsit*.

Omen. Forsoth Bookes.

Siuqila. And what next that?

Omen. Bookes.

Siuqila. And what next that?

Omen. Bookes.

Siuqila. Here is nothing with you but Bookes: as thoughe nothing requireth friendshippe or rewardes but Bookes.

Omen. Yes manye giftes beside Bookes, procure and deserue rewardes, and friendshippe with vs, but Bookes are the chiefest of all other: for they are suche Scholemaysters as do teache all Sciences and knowledge especiallie to ripe and pregnante wittes, without any wages or rewards.

Siuqila. What meante you to name Bookes thrice on a rowe?

Omen.

Omen. Marie I will tell you: they that inuent and sette forth diuine bookes to perswade men from sinne, to allure them to godlinesse, to traine them to truth, to winne them to obedience, and to leade them to the endlesse life: they I say, that giue such giftes, making their giftes them selues, haue of all other with vs, the most frendship & the greatest rewardes therefore. And they that deuise and frame bookes, that teach good gouernment, politike orders, and common commodities for a common wealth: such with vs as giue such giftes of their owne making, finde great frendship and the next rewardes to the other. And they that inuent and make bookes, that teach honest trades, that explaine learned sciences, and that open at large necessarie knowledge, such as present any such giftes of their owne inuention, acquire next fauour and frendship to the other, besides sufficiēt rewardes correspondent to the gift.

Siuqila. Those gifts that procure the most frendship, and the greatest rewardes with you, I beleue obteyne the least frendship, and the least rewardes with vs: and those that are most estéemed & gratified with vs, are least regarded & rewarded with you. But how are such bookes estéemed of you after they be published?

Omen. Maruelously, they reade thē throughly, they peruse them aduisedly, and they practise them diligently: doe they not so with you?

Siuqila. Some do so I am sure, but the most do not so I am certaine.

Omen. Do not many buy bookes with you?

Siuqila. Yes truly that they do.

Omen. Then it is no doubt, but that they do reade those bookes they buy.

Siuqila. Nay, not euery one readeth not the bookes that are giuen them.

Omen. If they do not read them thorowly, to what ende doe they buy them?

Siuqila. Many are so fantasticall with vs, that they buy them

them for the newnesse of the Booke, not for the goodnesse of the worke. For some, if they haue not a Booke, be it neuer so good almost, *b* before any other see it, or haue it, he refuseth to reade it, and maketh no accompte of it: tushe, saieth he, that Booke is stale, as thoughe no Booke is good but while it is newe. And also a greate sorte with vs, seldome or neuer reade Bookes thorowly and aduisedly, vnlesse they be in such places, that almost they can haue no other exercise, as suche as are in prison, wayters in the Courte and other places, and suche as trauel on the water, where many heare and reade that in good Bookes, that otherwise they shoulde neuer reade nor heare.

Omen. Truely, they are not of my mind, if I should buy a Booke, I would surely reade ỹ Booke. As one cannot wel iudge of a Booke before he reade it, so we ought to reade it throughly before we iudge it. And as some haue a better opinion in an vnread Booke, than it doth deserue: so some vnread Bookes do deserue a better opinion, than many haue in them. Therfore it is good to reade Bookes, for if an euil man reade a good booke, he may be the better: and if a good man reade an euil Booke, he will not be the worse. But we are sure of one thing with vs, euill Bookes cannot infect vs, for we haue not an euill Booke in all our countrie.

Stuqila. And if some might haue theyr willes, they woulde not suffer a godly Booke in all our Countrey. Well sir, if you were as much tyred with talking, as I am hungrie with harkning, you woulde tarrye no longer to aunsweare me: but now for that I haue no more to aske you, but am satisfied in al thinges, as my heart doth desire: therefore I will trouble you no more: Assuring you, that for godly lawes, politike orders, rightcous Rulers, merciful Magistrates, iust Judges, louing Lawyers, pitifull Phisitions, zealous Husbandes, obedient Wiues, dutifull Children, trustie Seruants, good Landlords, honest Tenauntes, curteous Gentlemen, vertuous Gentlewomen, charitable Neyghbours, and faithful Subiects, your Countrey of *Manqsun* exceedeth all the Countreys in the World. You haue ledde them such a daunce, that in al things

I am sure they wil not follow you in haste.

Omen. I would you were as sure that they would follow vs in goodnesse, as I am sure, we wil not folow them in euilnesse: though I am in doubt that few wil practise our doings, yet I beleue that you wil declare to many our doings.

Suqila. Be sure of that, I may trauell where I liste, and go where I wil, but sure I am that I shall neuer come into anye Countrey, where al things are in suche order as they are with you.

Omen. Many a Countrey may be godly gouerned, politikely ordered, with good lawes furnished, and with obedient subiects inhabited, and yet far vnlike ours in al points. Wel, they may follow vs if they wil, but they shal not go before vs if they would.

Suqila. If they ment to follow you, as I feare they doe not, they would come so far behinde, that I am out of doubte they shoulde neuer ouertake you. Though my iorney home, will be something grieuous vnto me, yet the knowledge of the worthy orders of your countrey, maketh me very ioyful: but there is no remedie, if I intende to come home, I must set forwarde and begin to go home. Therefore nowe I wil take my leaue of you, most humbly thanking you, for the paines you haue taken for the vnfolding vnto me your marueilous orders, and youre most Christian conditions.

Omen. I woulde your long iorney were no more painefull to you, than the discourse of our Countrey hath bene trouble to me. The God of al goodnesse guide you in your trauel.

Suqila. I doubt not but he wil: for he wil defende them from dangers that trust truely to him. In whom is all my trust, and in Iesus Christe, whose kingdome God grant we may all inherite. AMEN.

FINIS.